

MEDITATIONS

UPON

The Lords Prayer:

WITH A

PREPARATORY PREAMBLE,

To the Right Understanding, and True
Use of this PATTERN.

Contemplated by the Author, during the time,
wherein his House was visited by the *Pestilence* 1665. and is dedicated to them, by
whose Charity, God preserved him and his
Family, from perishing in their late troubles.

*That, which we have, we are oblig'd to give,
In recompence, of that which we receive,
And, with some, this will relish, though it be
Fruit gather'd from an aged Wither'd Tree.*

Many particulars, pertinent to these last times, are hereby offered
to consideration, by the said Authour, *Geo. Withers*.

Legite, & perlegite.

*Read all, lest wrong, by prejudice ensue,
Either unto this Author, or to you :
For, since all cannot be exprest together,
One place must often help expound another.*

L O N D O N, Printed in the Year 1665.

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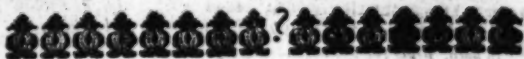
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To the Authors Christians, Friends (by whose Charity, GOD, hath hitherto preserved him in manifold troubles and sufferings) Grace and Peace in our Lord Jesus Christ.

THe repute of a POET, which I have had among some, hath caused many Pious well-meaning persons to suspect that Meditations upon a Subject of this Nature, are neither proper to me, nor like to produce any considerable Esteem or Effect: y^t, I have better hopes; for, Poetic is a good Gift, vouchsafed for a preparatory to Prophecy, and oft hath been improved to the honour of God, by those who abused it not to serve the World, the Flesh, and the Devil. In some degrees, it hath also been so sanctified unto me, by Gods Grace, that many who had a sinister Opinion of that Faculty, have acknowledged themselves profited thereby, in Duties relating both to GOD and Man; which makes me hopeful, these Musings will not be Fruitless.

I have received seasonable Refreshments, from many of you, whose Persons or Names, I yet know not, nor am likely to know whilst I live; therefore, I must commit your Reward to him who knows you, and will remember your kindnesses, when we have quite forgotten each other. I know, that you who are living, expect nothing from me toward a Recompence; and the greatest number of my known Friends in this City, have their Reward already; for, I believe they are with God. Yet, to discharge my Conscience (that the like Charity may not seem cast away upon those, who may as much need it, and better deserve it) I endeavoured to leave behind me a grateful Testimony, which might be some evidence, that, I consumed not the remainder of my life (preserved by your Mercy) either in idleness, or in living wholly to my self; and among other such-like endeavourings (partly published, and partly reserved in private hands) composed the ensuing Meditations, during my solitariness in the late Pestilence, as also, that I might have been found well-doing, if God should have then called me.

To the Reader.

This, being finished by his Gracious assistance, I now offer it up for a Thank-oblation to him; and bequeath it also, as a token of my gratitude to you, who are yet living, hoping it will be acceptable to both, bring the Fruit of his Mercy and yours, without more of mine, then the putting that into words, which God put into my heart, when I had no Book but his; nor so much in memory, written by any humane Author upon this Subject, as may be comprehended in one line; and, being carried upon the wings of my single Contemplation to various Objects, like an Eagle flying every way to seek food for her self and her Eaglets; you will here finde some things perhaps, which will be offensive to weak stomachs: But, I know it is wholesome, and am confident that if it be tasted without prejudice, it will at last, be pleasing to their Appetites, who at first disgust it. However, I have well intinded it, and Gods will be done.

WVe may in Judgement differ in some Cases
As innocently, as we do in Facts:
But, in our Failings, if preserve we shall
The Band of Love, it makes amends for all.
Until, therefore, convinc'd by Truth Divine,
Enjoy your Conscience, and leave me to mine.
He, that so doth not, though he Truth profess,
Shall else, retain it in unrighteousness,
And, he, whom Loving Caution, doth offend,
Will, that while, be nor mine, nor his own Friend.

Savoy,
Decemb. 30. 1665.

I am, your Faithful
and humble Servant,

GEO. WITHER.

The



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IF all that which is comprehended, and may be pertinently apprehended, by every Contemplative Soul, seriously meditating the Words and Actions of our blessed Redeemer whilst he continued upon earth, it would unquestionably be believed, that St. John the Evangelist, did not Hyperbolize, when in the verse concluding his Gospel, he affirmed, that, besides what he had therein expressed, Jesus did many other things, which if they should be all written, he supposed that even the world it self, could not contain the Books that should be written. Therefore, it cannot be justly expected, that all which is contained in that brief Form of Prayer recommended to his Disciples then living, can possibly be made forth explicitly in every Essential and Circumstantial pertinency thereof, by the single Faculty of any one contemplative Believer, how large soever his Intellectual Capacity may be: much less can it be expected from me, who, by what I have endeavoured to raise up my Soul thereby to entertain the true Spirit of Prayer, can reach to but a part of those Notions, which may be extracted from that Body of Devotion, whereby the powerful and true performance of our duty in Prayer is evidenced and preserved: yet for as much as it hath been much stifled in this last Generation, by meer Formalites, and by multiplying such vain words as our Saviour terms Babbling; and in regard, some also

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(in other respects good and Pious men) have totally neglected that wholesome Form of Words ; and othersome superstitiously repeated them for fashion sake onely, without any sence of what is thereby petitioned for, either toward the advance of Gods Glory, or of their own well-being ; I have added my Mite, to rectifie that which I think ought to be reformed.

2. It cannot be denied, but that many have made an Idolatrous and superstitious use of Gods written Word, and particularly of this superlative Form of Prayer, as if the bare repetition thereof (even in an unknown Tongue) were a Charm effectual to such ends as they fancy, though they neither understand the meaning of the Words, nor (if they do) endeavour so to conform their devotion and affections thereto, that it may be made acceptable according to his intention who prescribed it : For, he gave it to be used either literally, or in the sence of his Original words indifferently, as also to be a standing Patern, whereby all verbal and mental Prayers should be regulated, lest we sometimes blaspheme God, or curse our selves instead of praying for Blessings ; or, lest we err by that vain babling, which our Saviour reprehended in the hypocritical scribes and Pharisees. Christ Jesus very well knew, both by his Divine Wisdom, and experimentally, by assuming our humane Nature, all our defects and infirmities, and therefore gratically provided this Expedient for preventing such errors ; and, the whole Catholick Church hath found just Cause to praise him for that Condescension, being one special means to preserve the principal Worship of God, from being totally adulterated, or else quite buried, under the rubbish of humane Inventions ; as it was when Heathenish Idolatries first crept in ; and as now it is, where the mystery of Iniquity, is almost at highest : For, though

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though the spirituality and true life of Religion and Divine Worship, consisteth not altogether in outward Formalities, yet, unless it hath some bodily existence, and external Clothing whereby it may be made perceivable, and apprehensive, in some degree, by our humane Faculties, it could neither be known, or long retained; though there may be some intellectual glimmerings thereof in such as are supernaturally illuminated: much less could it be communicated from man to man, by those corporeal Organs, which are the Mediums whereby the affections and inclinations of our souls are made known to our selves and other men; upon which considerations, I am persuaded that they who totally neglect, and they who superstitiously affect this Form of Prayer, are equally reproveable.

I acknowledge there is in many, an excellent gift of extempore vocal Prayer, pertinent to the stirring up of Devotion and Pious Affections in themselves and other men; and with much reverence I comply therewithal, and assent thereto when I am admitted to partake in their Devotions; yea, and without envying Gods dispensations to them, by whom I see my self to be far excelled: For, he who dispenseth his Gifts as he pleaseth, made Aaron, who was inferiour to Moses in other Graces, superiour to him in vocal expressions. I ingenuously confess my self also to be sometimes ashamed to be silent where such duties are performed; but, my natural modesty, and my want of memory (or somewhat worse) renders me fearful to speak before an Assembly. Perhaps, my secret pride tempts me to preserve by silence a better opinion in others of my ability in that kinde, then I have; But, whatsoever occasions it in me, I suspect that better men then I are otherwhile liable to the same temptation through the same defect, and may

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have need of premeditated words. To say the whole Truth, my verbal Devotions are frequently so broken into dis-jointed parts, and so dissatisfactory to my self, that I cannot hope they will be plausible to my hearers, unless I had time to put them into better order; which when I have done in the best mode I can, I think defective, until I have persited my Devotions with that Prayer, whereupon I have grounded my ensuing Meditations; and am persuaded, that Form is not always added superstitiously to other Prayers; and that their Devotions are acceptable, who in sincerity, and with a true desire to express their necessities, or thankfulness to God, offer up unto him their prayers or praises in words wanting Grammatical coherence, and in such Language as they are able: For, if we are pleased to hear our little Children stammer out their wants and affections, in such imperfect terms as they are capable of, though it be nonsense; much more doth our Heavenly Father, who better knows our Infirmities (and requires no more of any man than he hath given him) take delight in their good endeavours, who prosecute them as they are able, though in much childish weakness; which appears by his Sons care taken to prevent the despising and offending of such, by their stronger brethren. He knew also, that the most perfect could not attain to that perfection without means of improvement, and therefore left them this Form of Prayer; which, if right use be thereof made, may be to the wisest of them, great advantages many ways.

4. I know well, that not a few, who seem to have acquired most perfections, and to be better qualified for performance of such Duties than many of their brethren, are otherwhile fain to use set Forms of Prayer composed by their National Churches, or by particular
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pious men; and I suppose it to be a great weakness in them, who for no other respect, are offended therewith, or with such as therein joyn: For, if it be allowable to joyn in a vocal extempore Prayer, with him, the scope of whose Petitions we cannot know until we hear them, (and whose Prayers are at that time, a set Form to his Auditory, if not to him who speaks them) doubtless we may with less scruple pray with another, whose words we know beforehand, and wherein we finde nothing repugnant to this Patern left us by our Saviour. In such Prayers or Praises, whether publick or private, Extempore or set Forms, I can joyn with any person or Congregation, professing Faith in Jesus Christ; so they be not wittingly, willingly, maliciously, and impenitently, scandalous in Doctrine or manners; though there may be some deficiency or superfluity in Words or Forms; and in such conformities, I demean my self without giving cause of disturbance to their Devotions with whom I communicate; yea, and without uncharitably censuring them in my heart, as to that which is contrary to my Judgement. For, I know the best men, and the best humane Forms, have their defects, and that their duties and divine Mysteries are known to them but in part. Therefore when in their Preachings or Divine Worshippings, I hear and heed ought which to my understanding, is not Orthodox or comely; or expressions insisted upon, or attributes given to persons, or things, of whose truth I am not certain; then, instead of absolute compliance therein, I waving that, lift up my heart in secret to God, beseeching him to pardon what is misdone or missaid, by others, or misunderstood by me, if I have misapprehended their pious meanings.

5. The Forms of Prayer and Praises dictated by the Holy Ghost, and recorded in the Psalmes, or other

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Books of Holy Scripture, I can use without scruple in the same words, either in the Original, or in any other Language that I understand, as occasions require: but, not without premeditating the distinct Mysteries in them contained, whereby I may be conscientiously satisfied, what particular Mystery, is touched in the whole and in every particle, lest (as I said before) I may sometimes blaspheme or curse instead of praying, by misapplying that to one, which is properly applicable to another: And those Maledictions to my own Enemies, which are intended onely to the Adversaries of Christ: or, lest I take those Attributes to myself in my single Capacity, which are properly due to none but to Jesus Christ, and to me and others, no otherwise, then as we are Members of his Mystical Body. This is not so much heeded by some as it ought to be, who make frequent use of Davids Psalmes at adventure, in their publick and private Devotions. With much precaution therefore, I endeavour as I am able, to pray and praise GOD, in those words of his own, which I finde recorded in the Old Testament, with respect to what was Legally, and so what was evangelically to be considered; knowing it required much heed to avoid such mistakes as we might else incur, by a negligent use of them. But this Form of Prayer, which I have now meditated upon, is made so plain and so suitable to the whole, and to every individual Member of Christs Mystical Body, as also to the meanest capacities, that it may safely be repeated singly and joyntly in the literal sence. Yet I have observed, (and I think am not therein deceived) that, God hath permitted many wiser men then I am, to be subject to misapprehensions, in the duties of Praise and Prayer, and particularly, in the use of this unquestionable Form; and perhaps hath so permitted it, thereby

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by to prove and exercise their Humility, Patience, Prudence and Love; which being well considered, together with that Christian Liberty, which ought to be preserved without Infringement (and from over-far enlarging the limits thereof) would qualifie the Contest among dissenting Brethren, and therefore I have here, to that end, precautioned so much as I conceive may be pertinently extracted from the subject I have now in hand; and it gives me occasion of many particular hints to that purpose; For,

This is a Charm, made by the best Physician,
Which (if applyed without superstition)
Cures and secures; Tis a Catholicon,
Compounded for the use of every one:
In weal and wo, in every differing Case;
For every Change, in every Time and Place;
For each State, Person, Sex, Age, and Degree,
Whether mean, high, low, rich or poor they be,
Single or Congregated, if, they pray it
Hallowed with Faith and Love, as well as say it:
For, said in words it may be, yet not pray'd,
And, pray'd it may be, though in words, not said:
Who ever, therefore, shall not be partaker
Of profit by it, cannot blame the Maker.

6 Some, overstrictly, confine other men, within their jurisdiction, to their set Forms of Prayers and Worship, upon such penalties as are unmercifully destructive to the peace, estates, relations and persons of those who are by them compelled; because, their tender unsatisfied Consciences will not permit that compli-
ance which is required, lest they should thereby violate that obedience which they believe is owing to a Superior Power, and to him who is the sole Judge in all Causes relating to his own Supremacy: And, if that be unseignly

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their Plea, without respect to any carnal self-ends, and no unquestionable Evidence produced, proving that their Principles or practices tend to the violation of the Moral Law, or to the breach of the Common Peace, by their default, it seems very hard measure to compel them, contrary to the Law of Nature, or the ancient Priviledges of their Nation, actively to submit unto that which is offensive to their Consciences in respect of God, and repugnant to that Light which is in them; especially, when they are questioned upon bare suspicions, or by the clandestine Informations of persons having no good report; as also, before they shall be convinced of erring, by better Arguments then compulsion, and the arbitrary will and pleasure of those, who are neither authorized to judge of matters relating to God alone; nor have means to take true cognizance of such secrets as cannot certainly be known to any but to God himself. The consequences of such inforcements are not onely destructive to their persons and Families, who are compelled if they submit not; or, hazzardous to their souls who submit contrary to what they believe in their hearts; because, they become thereby guilty, of that which is abhorred of God (to whom also, that is unpleasing which is unwillingly performed, though it be what he himself commandeth;) but, it is also mischievous, or at least unprofitable to the Imposers, as will be made probable in what followes. To the clean all things are clean; and that which defiles one will not defile another, if conscienciously acted without any meer carnal and self-end. St. Paul said (Rom. 14. 14.) he was perswaded by Christ Jesus, That there is nothing unclean in it self; yet, to him who believeth any thing to be unclean, to him it is unclean; And, in that respect, we are exhorted in the same Chapter, to follow those

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those things which tend to peace, and whereby we may edifie one another, without giving just cause of offence to our weak Brethren; or, of blaspheming, to them who are without; or, of infringing the Christian Liberty, which permitteb the profession, practise or omission of things indifferent, so far forth as they are honest, just, of good report among good men, and tending to edification in the love and fear of God. And it is very considerable, that the inforcing such things, one way or another, produceth one of the most mischievous consequences in the world, both to those who compel them, and to them among whom they live: for, when they have constrained men by hope or fear of temporary advantages or disadvantages, to destroy their Consciences (which makes them men of no Conscience, and thereby such as have also no God) they do by that imprudence, add none to their own Party, but such wicked Hypocrites, and secret Traytors, as otherwhile become a Plague both to those who offered violence to their pretended consciences; and to all other good men with whom they have to do: for, whatsoever Oaths they take, whatsoever Covenants they make, whatsoever Ingagements they enter into, they usually become false and perfidious to those who trusted them, as soon as they finde it may be to their particular advantage; And I have long observed, that those Formalities in Divine Worship, which are submitted unto through fear, and even those principles of Truth which are professed for carnal ends onely, did never make any such to be the better men; and I therefore wonder what they hope to get by it, who by compulsion make professytes or Conformists to their Judgement and Practise, those who are neither truly serviceable to God, to their Country, or to whom they are compelled; except it be for this end, that when such Imposers have services

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to be done, which none but the most damnable Villanes will do, they may know where to finde them.

7. I am no acceptor of Persons or Parties, further then I finde them qualified according to the Principles of Love and Truth: therefore, excuse me, though I am bold to say, there are some other so unreasonably adverse to all Forms, Ceremonies and Customs, how expedient soever to prevent disorder and cure Ignorance, (although not evil in themselves) that they can hardly be prevailed upon by any Arguments to conform unto them in their own persons, or to allow them to others whose consciences incline them therunto; though they cannot make forth, how without some of them, they and other men could have so easily been made acquainted with the soul and spiritual existence of Religion, had they wanted a bodily form whereby it might be rendred apprehensive. These Oppugners of all Formalities in Divine Worship, which are not in positive terms commanded (though not countermanded in the written Word of God) do not well heed that the Primitive Church, and even they themselves admit some such to be necessary, or at least expedient; as, admitting women to participate in the Sacrament of the Lords Supper, with many more. Nor observe they, that the Holy Ghost, hath permitted the Church of Christ to tolerate the Observation of such Ceremonies for a time, as might tend to prevent Persecution, advance Piety, or else to the preservation of civil Peace and humane Society, though not warranted in express terms. And that Liberty seemeth approveable by the practice of the Primitive Church, when the necessities of times, places, or the constitutions of the people did rationally require it; and when no more was imposed on weak Believers, then they had strength to bear; such things as were then seasonable

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ble being enjoined or permitted, but at some times, in some places, and upon emergent occasions, to be so long only, and no longer continued; and no other force used but loving compellations, by reasonable Arguments; and no wrong is done to them upon whom such force irresistably prevails: Nor are such things justly reputed burthensome, which necessity requireth (though they have accidentally some evil Consequence) when they evidently prevent greater evils. Such was the circumcising of Timothy, the observing of the Jewish Sabbath, the forbearance of things strangled, or offered to Idols, or eating, or not eating of meats, with other such, whereof some were longer, and some less while continued, laid aside, and reasumed by particular Churches; and rejected again as occasion required without Schism. This Sobriety and Christian prudence, being now imitated, would renew that Peace and brotherly Concord, which is almost Universally destroyed by a barbarous violence, or imprudent Zeal, to the hazzard of all true Piety and Morality, through their intemperancy, who more desire to accomplish their own self-will, then the Will of God: For the most part of dissenting Parties are equally superstitious and injurious, both to themselves and others in things which they oppugne or reprove, when their use or not using them is magisterially required or denied; especially, when such things, as are expedient, and at some other times not so, are at all times obstinately insisted upon, as those were by some of Old, which are called Beggerly Rudiments; the forbidding whereof when they were needful, and the enforcing their continuance when needless, is as absurd a practice, as to take from those who would learn to read, the liberty of naming the letters, and spelling them syllable after syllable, to make up the words; and to enjoyne
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all those who can read perfectly, to do the same; yet (though it be not heeded by all) the like absurdity may be observed in what relates to the duty and gift of Prayer and Thanksgivings; and that many wise and good men (as I think) in other respects, have erred both in judgement and practice, by inclining over-much to the Left-hand, or to the Right.

8. I acknowledge it is an excellent gift to be able to pray and speak publicly, without premeditation upon all occasions, with a sober confidence, in words pertinent to the matter in hand, and to the necessities of those to whom we speak; or for whom we pray; so it be done with a sincere heart, and a true sense of that for which we are petitioners; as also, with a reverend regard to the Majesty of God: But all have not this gift, who have that opinion of themselves; for, this Faculty may be onely a branch of the gift of Prayer in the vocal part thereof, and may be so well counterfeited, that none but God himself, can discern the frothiness of it: for, he that hath a strong retentive Memory, a voluble Tongue, and but an ordinary natural Wit, may by long endeavouring to get his Livelyhood, or catch Opinion thereby, (plausibly and without hesitation) act over that, which he hath often read or heard spoken by other men; and so well personate the same, that it may seem to proceed from an extraordinary gift of the Holy Ghost; yet, be nothing so; and his many good words flow from carnal affections, inclining him to seek the accomplishing of some pleasing self-end, by the practice thereof; and his performances amount to no more then the Actors of Interludes attain unto in other Countries, where their Comedies and Tragedies, are not penned for them to their bands, as with us: for, the Actors having first designed a Plot among themselves, speak

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extemporarily, by the strength of their natural Wit, according to their general Design, as occasions are mutually given; and otherwhile, he that hath most Ignorance, if he hath also impudence and confidence enough, wins most applause, because the greatest number of the Auditory being more ignorant than he, perceive not the absurdities committed in a quick and sudden delivery; and so perhaps it frequently happeneth among speakers and bearers of extempore Prayers.

9. The true Gift of Prayer, though it is also powerful in words, consisteth not wholly in vocal expressions, but principally in such a frame of Spirit, as enables us according as the Apostle exhorteth, to Pray continually, not thereby intending we should be always speaking or hearing, to the neglect of other necessary duties, but that we should as much as possibly keep our hearts always in such a temper (by retaining implicitly what is at sometimes to be explicitly uttered) that, such ejaculations, and upliftings of the heart as are pertinent to Prayer and Thanksgivings, may be at all times in readiness to be vocally or internally applied upon every occasion offered. And set Forms of Prayer, used in National Churches, or particular Congregations, or private Families, are not to be despised as if no effects of the Spirit: for, so far forth as they are without intermixture of meer humane Inventions, or superstitious additions, they are outflowings from the Spirit of Prayer, and often helpful to teach the ignorant how to pray in secret; there being very many who had no other visible means of Instruction, who nevertheless, by Gods blessing thereupon, have been thereby enabled both to pray as they ought to do, and also to instruct others. Moreover, somewhat pertinent to that duty is otherwhile thereby brought to their remembrance, who
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had been else in a total ignorance of that Duty; and it may be brings likewise advantages to them who are most knowing; yea to many who now think those Forms altogether needless. Doubtless therefore, those Forms are still profitable to some, and might be so to more, if they were not so wilfully imposed and opposed as they are, to the violation of the Christian Liberty, and Charity on both sides. For, if all men could believe, as they rationally may, that the Spirit of God is concurrently assisting to many who pray without premeditation in extempore words, they might as reasonably believe, that the Prayers composed in a time of Reformation, by those pious men, who in many sufferings (even to the loss of their lives) testified their sincerity, are still assisted and accompanied by the same Spirit, which first dictated them in such words, as might neither be unacceptable to God, nor an offensive stumbling-block to the weak Converts of those times wherein they were composed. And, if this be granted, Why should we not likewise think, that all those Forms of Prayer, and Praise whatsoever, which were at any time Originally inspired by the Spirit of God, (whether suddenly or by premeditation) will always be effectual for them, who shall pray in the same Form, with the same integrity of heart, and with the same intentions, when the necessities or occasions are the same? especially when upon well weighing the words, they shall and may, if need be, tacitly or explicitly waive such of them (or their commonly received sense) as the mutability of events, or the practice of the times (or their misunderstanding of them) hath made offensive to them, or the consciences of their weak Brethren, to whom offence may be thereby given? For, this is no more then we do (if we do as we should) when we pray in the words

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words of Davids Psalms, the literal sence whereof may be in some places retained, and must be waived in some other, lest we pervert the meaning of the Holy Ghost.

10. In thus using our Christian Liberty and Prudence, if we become offensive to any against our wills, it is an offence rather taken then given; yea, such an offence as will of necessity be, and cannot be totally avoided, whether we joyn with others in their Forms of Prayer and Praise, or absent our selves from them; because, whether we communicate or not, we shall offend some weak Brethren, on one hand or the other, unless we will exclude all from being our Brethren in Christ, who are not altogether one with us in our judgement and practice in each circumstance; which I shall never do, in regards in such things as we differ upon, it fares with us, as with such as paint the similitude of a City or Castle, which may much differ in the portraiture, yet each severall resemblance be true; because, the severall Stations, in which the Artists take view of the place will occasion a great dissimilitude of that which is represented. We therefore, in such things as I now treat of, can by no means be preserved blameless or excused, but by taking heed that we sin not against our own Consciences or knowledge in what we do, nor judge uncharitably of those who in like manner believe and act, as they are perswaded in their hearts; and in prosecuting that whereby, (if it be offensive) greater offences may be avoided. This being well considered; as also, that there is no publick Liturgy, or private set Form of Prayer, extant to my knowledge, in the Christian world so absolutely perfected for all occasions, persons, times, places, but that it may justly admit of some additions or alterations, except onely this which was recommended to his Church by our Saviour, and in there-

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therefore commonly called The LORDS PRAYER: this we ought to adhere unto as the onely standing Form and Pattern to be Universally received by all Christians, as it hath been by all true Believers ever since the first institution thereof; and wherein, they ought unanimously to joyn without scruple, until the Kingdom comes to perfection on earth, which we thereby pray for. Herein, we may all together joyn in words comprehending every particular Member of Christ Jesus, and his whole Myltical Body, speaking as it were with one mouth for and in the name of all. And it contracts a common treasure of Mercies (though not in the Popish sence, or to be disposale as that Church fancies) out of which every Individual Member of the true Catholick Church, is relieved and provided for, both to his temporary and spiritual well-being: yea, many millions before they had any more then a potential Being, as also many after they had a visible Being, were and are benefited thereby, and reduced from being despisers or heedless of that gracious Provision which was made for them; and to the enjoyment whereof their own prayers, whilst they were in that minde could not else have brought them; no nor any other Mediator, but the Author of this Prayer. Nevertheless, this excellent Form ought neither to be superstitionally used as it is by some, or compulsively imposed upon any, who is conscienciously scrupulous of using it, until he shall be fully convinced of that whereof he doubteth. The Christian Liberty which I take unto my self, and allow to all other men, in things relating to God and their Consciences, I have as occasions were from time to time offered, declared in several Tracts heretofore written, intending nothing in a disrespectful way of opposition, to any National Churches,

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Churches, or Particular Congregations, or Persons, except to the malignant Conventicle of Antichrist onely; but that all they who have protested against it, may agree together in that Truth, to the glory of God, and to the mutual edifying of each other in love. For,

The Spouse of Christ hath Daughters many a one;
But, so fair as their Mother, she hath none:
However, to the blackest, fair befall;
For, I have an affection for them all.

II. I have made this Preamble larger then I thought it would have been when I began; but it is not material whether I preach in the Porch, or in the Church, so I teach true Doctrine, and may respectively be heard. Many Precautions, appearing necessary to prevent such Objections as might probably obstruct my good purpose, have occasioned the spinning of so long a thread: yet, I shall presume to make it a little longer, to clear the way to a right understanding and use of that which Christ hath left to his Church, both for a Pattern of Prayer and Praise, and to make that more plain which I have touched upon before. The Romanists will have that, and all Publick Prayers, made in the Latine Tongue, as being now the holy Catholick Language; and as if the Unity of the Church in Prayer, consisted in speaking the same words, though not understood: which is an Antichristian Principle, wherein lieth a grand cheat. Some, who joyn in words that they understand not, moved in Conscience toward God to do as they are taught, (and knowing no other way of serving and worshipping) may, as I believe, pray in and by the Spirit, helping them in their ignorance; as Paul seems to imply: but the Doctrine and practice of their Teachers, is directly

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contradictory to that Apostles practice, and demonstrates by what spirit they are guided. We ought to pray both in the Spirit, and with our understanding also; as far as it will extend. This Prayer may be used in the Original words, or in any other Language, by them who understand it, and in our Mother-tongue, translated into such words as contain the true sense thereof. It comprehends, as is aforesaid, explicitly or implicitly, all things whatsoever essentially pertinent to the glory of God, and the well-being of his people in general and in particular, throughout all times, and upon all occasions: insomuch, that by conforming to that Pattern, or the sense thereof, though in variety of Languages, the Catholick Church may be truly said to retain an Uniformity of Prayer, and be preserved guiltless of offering by strange fire, and of making petitions repugnant to Gods will, or contradictory to each other, or unprofitable to the Petitioners, though the Devotions of individual persons, be not perfectly hallowed according to the purity of the whole Sanctuary. Yet still, a meer formal and superstitious use thereof, makes it not onely ineffectual, but offensive, instead of being an Oblation acceptable to God. As when it is but verbally repeated for fashion sake, without reverence or heed to what we say; or, when according to the Popish mode, so or so many Pater Nosters (as they call them) are buddled up by tale, and a meritoriousness ascribed to such ridiculous performances; which is not onely by them attributed to that empty Vanity, but a Supererogation also, deserving so much over and above the supplying of each Petitioners personal wants, to increase their Church-Treasury, that it affords enough (as they pretend) to sell, or confer to the advantage of whom their Supreme Officer pleases, to ease or deliver out of her feigned Purgatory, them

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them whose own merits were not sufficient to discharge them thence, by the merits of Jesus Christ. This, and other superstitious abuses of the Lords Prayer, hath caused many to misapprehend or neglect the right use thereof; and the ignorance which is in some well-meaning Believers, of that large portion of their duties, and of Gods revealed will and gracious intentions, couched in those few words, hath made them prefer their own and other mens imperfect conceptions before it, and to offer up sometimes foolish, uncharitable, & presumptuous requests, tending onely to the fulfilling of their own lusts, and lengthened out with many vain Tautologies and repetitions; rendring it otherwhile wearisome to themselves, and neither pleasing to God or men. I being desirous to prevent and cure such vanities and errors in my self and others, was inclined to endeavour it by seriously meditating this Form of Prayer, dictated by our Saviour, without taking notice what other men had thence extracted, even by wholly depending on the assistance of that Spirit which can best inform what was intended by the Author, lest I might be pre-possessed with such Notions and Opinions; as have misled others into a misunderstanding. And, I beseech all those to whom these Meditations may come, even in the love of Jesus Christ, and for his sake and their own, not to read them by scraps, without heeding the whole Context; (as it hath oft happened both to the Readers disadvantage and mine, in perusing some of my former Writings :) nor to presuppose that I have inserted any Clause with an intent to please or displease any for my own personal advantage, or to the injurious disadvantage of any who are of a contrary judgement to mine; lest that prejudice begets hatred; and lets into them such an evil Spirit as will never be driven out again by any Charmers; though the Charmer charm never so wisely:

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12. To prosecute my intention without interruption, God lately gave me a fit opportunity, by shutting me up, as it were, from the world, and the world from me; which being declared with such circumstances as occurred, may perhaps make that which I have meditated, the more effectual to some; and to that end I will here insert it. During the great Mortality yet continuing, and wherein God evidently visited his own Household, his Enemies took not onely notice thereof with insultation, as if it nothing concerned them in the way of correction, but presumed also they should be advantaged thereby. At the same time my little Family, consisting of three persons onely, was visited; and I, with my dear Consort, long detained in daily expectation of Gods Divine purpose concerning our persons; yet with confidence whether we were smitten or spared, lived or died, it would be in mercy: for, having nothing left to make us in love with this world, we had placed our best hopes in the world to come; whereby, sufficiently comforted, we entertained Gods Angel under our roof without fear of Death or Hell, believing he was sent rather for good, then to do any execution to our detriment. To uphold this belief, God had extraordinarily prepared before that day of trial, such a competency of things needful in sickness and health, to supply all wants, during such a time, as that Visitation was likely to last, (or our lives, if it long continued) that, we cast aside all care and fear of the future, applying our selves to that only which best befitted our present condition, as free from all inward disturbances, as if Health, Wealth, and Liberty, had been at full enjoyed, and neither Pestilence, War, or Famine, within a thousand miles of our Habitation. When I sought the World, I lost it, with all I had therein; so that if God had not inclined his Servants

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*to provide for me, I might truly have sung this old
Catch,*

Now I am a Gallant; for, my Friends have left me
Neither Money in my Purse, nor a Rag to shift me.

*But, they have been instrumental by their charity, to
add one signal Experiment more, to those many which
I have heretofore had of the fulfilling of this conditional
promise, Seek first the Kingdom of God, and all o-
ther things shall be ministred unto you: For, though
I am a very negligent Seeker, carrying about me many
pricks in the flesh, and pull-backs tempting from that du-
ty, the mercy of God sufficiently supplied what was then
wanting; and, by that portion of a discerning Spirit
which he hath given me, I think it may be truly said, he
hath fed me by Angels, by Men, yea, and sometimes by
Ravens, so that few men in my time, of my degree, can
say, he had such kind friends with so little desert, or so
many malicious enemies without just cause; and both
so necessary to make me well pleased with my Lot.*

13. *This made me desirous to spend those days of
recluse, (which for ought I knew might be my last) in
what might glorifie God, so far forth as my weakness
would extend, and to leave behind me somewhat, when
dead, whereby my friends might mind me to their bene-
fit with comfort, as well as to give my enemies occasion
to say they are glad they shall be no more troubled with
me. Providence then inclined my heart to contemplate
the foresaid Prayer, when I seemed but ill accommoda-
ted to prosecute such an undertaking: for it was in the
eleventh Climacterical year of my life, and when, be-
side other bodily infirmities, I was frequently assaulted
with such as were perhaps Pestilential Symptomes, and*

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the keeping of two Fires, requiring more then my Income, seemed likely long to maintain, prosecuted my Meditations all the day-time, even in that room where in my Family, and all Visitants talked and dispatched their affairs, yet was neither diverted or discomposed thereby, but, by Gods assistance, finished my undertaking within a short time after the recovery of my Servant (whose life God spared) not gathering ought, as Bees do, from flowers growing without me, but, spinning out like the Silk-worm, that onely which God had stored up within me. And having put into words, that which was as it were distilled out of my heart by fire, (as were my Remembrances to this Nation in the great Pestilence this time forty years) I do now, as a Testimonial of my thankfulness, bequeath it to my friends, by whose Charity, I was then, and heretofore, seasonably furnished with such necessaries as have hitherto preserved me and mine from likely ruine: and in the first place offer it for a Thank-Oblation to God, who enabled me to finish it during those few days which I might probably have conceived would have concluded my life. GOD the Father, GOD the Son, GOD the Holy Ghost, one External Deity, always joyntly co-operating intrinsically by invisible workings, (and distinctly, in what is externally personated by a triple manifestation thereof to our humane Capacities) sanctifie me, and all my thoughts, words and actions, to his glory, now and for ever. Amen.

THE



THE
P R E F A C E
O F

The LORDS PRAYER.

Offering many Particulars to consideration, pertinent to other *Duties* and *Objects* of our *Christian Faith*; as well as to the true understanding and right use of that *Prayer*, without imposing upon any, ought more than he shall conscientiously believe; till convinced by better information; which the *Author* humbly prays all his Readers to remember, for prevention of uncharitable Prejudice.

Matthew 6.9.

After this manner pray ye: or, as it is written, Luk. 12.2. When ye pray, say; *Our Father which art in Heaven, hallowed be thy Name: Thy Kingdom come; thy Will be done in Earth as it is in Heaven. Give us this day our daily bread: And forgive our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; For, thine is the Kingdom, the Power and the Glory, for ever. Amen.*

Our blessed Redeemer, having in the words next preceding these, reprehended these who used such vain Repetitions in praying, as the Heathens

did (who thought to be heard for their much babbling, or that God else knew not, or would not heed their wants) It pleased him for preventing such practices and misapprehensions, to leave this *Catholic Form and Pattern of Prayer and Praise*, to his *Apostles*, and his *Church* for all future Generations; including therein one *conditional Petition*, not grantable without performance of that condition required; to wit, *the forgiveness of our sins*; which condition is both *Affirmatively* and *Negatively* declared in these words next following: *If you forgive men their Trespases, then will your heavenly Father forgive you: But, if you forgive not them, then will not your heavenly Father forgive you.* This precaution is heedfully to be observed at all times, lest our Prayers be turned into sin, and we imprecate a *Curse* upon our selves instead of a *Blessing*: For, God is *Love*, and whosoever brings a Petition into his Presence, with a malicious or implacable heart toward his Brother or Neighbour, shall have all his suits rejected, and his sins (even his sins formerly forgiven) recharged upon him, and be laid in prison until he hath pay'd the utmost farthing of his debts. That qualification for Prayer, is in this Generation very defective in a great number: And perhaps it proceeds from a want of Charity in this kinde, (whereof their own consciences accuse them) that so many have neglected the use of this *Prayer*; even because they *cannot forgive as they would be forgiven*; and therefore are afraid to speak in that Form of words; not considering that God remembers that condition though they mention it not in their prayers, nor peradventure observe that, (though God sets before us his *Love* and *free forgiveness* to be a Pattern

Pattern whereto he requires conformity as near as possible we can) he is not so severe as to expect our forgiveness should equal his in perfection, but onely in that proportion which our finite and frail nature is capable of. This *Hint* is proper to the *Fifth Petition*, yet not impertinently here offered to remembrance, because peradventure, some may meet it here upon the *threshold*, who will never look further into the *Book*.

2. The *Texts* of *Holy Scripture* prefixed to this Prayer contain a *Precept* or *Injunction*, teaching how to pray it: For, the Evangelist *Matthew* saith, *After this manner pray ye*, and *St. Luke* says, *When ye pray, say thus: Our Father, &c.* whereof little more need to be said, then what the words and authority of the *Author* sufficiently explains and warrants, to take away all scruple of praying both in the same words, and according to their Genuine sense in such other words, as the Spirit of God shall dictate unto our understandings upon such occasions as are offered; for the two *Evangelists* by the words aforespecified, the one bidding us to pray *in this manner*, and the other, *to say thus*, makes this assertion doubtless; and they are very ignorant, who shall either suspect the lawful use of a *Form* so authorized, or that the help to Devotion thereby intended, was not as well vouchsafed to direct and enlarge our conceptions in whatsoever is pertinent to the duty of Prayer, as to restrain us from vain Tautologies, or other superfluous impertinencies.

3. As it is hinted in my preceding *Preamble*, our humane Capacity is not capable of spiritual Objects (or to communicate them intelligibly to each other) unless they are imbodyed in some *sensible Form*.

Form: Therefore, in that respect, this may be called the *Body of Prayer*; and I finde it consists of a *Preface*, six *Petitions*, and an *Epilogue* or *Conclusion*. The *Preface* is comprehended in these words, *Our Father which art in Heaven*; in which there are several particulars observable: first, that this Prayer is not singly personated by this word **MY**, but, by the Pronoun Collective **OUR**, comprehending many persons mysteriously incorporated; which implies that it is not to be offered up to God, by Individual persons or congregations, with respect to themselves onely, or to their personal duties or necessities, but, with regard also to the whole *Catholic Church-Militant*, and to the necessities of every member thereof, in being, or in a potentiality of being; yea, in some respects with regard to those *Saints* whose *quondam* visible being is at an end for a while, considering their *Resurrection* to life Eternal, with all the Priviledges of the *Everlasting Kingdom* petitioned for in this Prayer, belonging to the *Quick* and *Dead*, and concerns their *Bodies* now in the *Grave*, no less then their bodies who yet live; and therefore they are to be comprehended in our Prayers, in such respects, with those also, who *were* or *shall be*, as well as on the behalf of our selves and of those who yet live, in regard they are Objects of the Universal *Faith*, *Charity*, and *Resurrection* as well as we; and their *Resurrections* no less necessary to be pray'd for, then the *Kingdom to come*, though both will come to pass notwithstanding we pray not for them. This *Doctrine* will not be justly offensive to any, but to such as are very ignorant, or prepossessed with much prejudice: For, this intends not prayers for the *Dead*, according

to the superstitious practice of the Church of Rome, nor upon such considerations, nor to such purposes, as when they pray for Souls departed out of this life. But, the *Saints* now at rest from their Labours and bodily endeavours, having still (potentially at least) a spiritual Communion with us and we with them, as members of *Christs* Mytical Body (and who having as much right as we to what appertains to the *eternal Kingdom*) are no more to be excluded totally out of our Prayers, who yet live, then we were out of their Prayers, and the Petitions of the *Catholick Church*, before we were born; it being to me doubtless that their Devotions were then exhibited on our behalf, by the Example of *Christ* our Head, of whom it is testified, *John 17.19.* that, when he prayed for his Apostles, he said, *I pray not for these alone, but for them also who shall believe on me through their word.* This Prayer extends also, to the preservation of all other *Creatures*, which being, as it were the *Sons of God* by *Creation*, are said to groan together with us, *Rom. 8. 20.* Even they receive benefit with us, by this prayer, toward their subsistence and perpetuity, which is metaphorically signified by *daily bread*. For, a natural Instinct inclines them to demonstrate, in some sort, that which is equivalent with a desire of what is wanting, though they neither know what they lack or whence it comes: Even the *vegetative Plants* and *Herbs* evidence it by their drooping, when they have over-much or too little rain, or fair weather, and by their refreshment with showres or heat; so do the Beasts also, when none being present to relieve them, they bellow, and lift up their voices in their kinde, for want of meat. For these respects

respects, the scope which this Prayer hath in my understanding, inclines my desire in the use thereof, to extend it to all things and persons, that *were, are,* or *shall be*, for procuring of whatsoever is therein explicately or implicately comprehended, as having an Universal Relation: For, Priviledges there are which the *Saints* Universally enjoy by a *Spiritual Communion*, not heeded by the world, which will be demonstrated more at large by my Meditations upon the twelve Articles of our Faith, commonly called the Apostles Creed, if God gives me time and means to make it publick, and if I recover that part of it, which was taken from me, and being but short notes to bring things to remembrance, will be of no use to those who have them.

4. By the right use of this *Prayer*, every Member of *Jesus Christ* is united in his Mediation, the whole agreeing with the *Head*, and with each other, in all Requests without contradiction; whereof I know not how we could have had an assurance, save by this *Medium*: For, the speaking it in several *Languages, Times* or *Places* makes no essential difference, or material dis-junction; nor do the involuntary mistakes, or infirmities of the weakest Members render their Sacrifice unacceptable, or ineffectual; because he to whom their Addresses are made can and doth reconcile such differences; and the *whole Body* being ingratiated by the dignity of that *Head*, the most ignorant and insensible parts thereof (if they separate not themselves willfully and maliciously) are partakers of that *Faith* which is in the *whole*, and of whatsoever is imparted thereto, or conferred thereupon, by the merit and mediation of their *Head* and *Mediator*; yea, as truly as the
Inferiour

Inferiour members of our *Natural Bodies*, whilst they continue in their places, injoy the benefits to them pertaining; and so far forth, as they are capable of them, as the *Tongue, Eyes, Ears* and *Heart*, though the other can neither speak, see, hear or understand as these do: And the knowledge of this may be a great means of consolation to many a poor weak Member of *Christ*, who is sensible of his personal defects. It is also by this participation onely, that we make good our affectionate desires and verbal ingagements or promises, to pray for our Friends or Relations in their severall necessities, absent or present; which we cannot so often and so particularly remember as we would, if it were not done by an Universal concurrence in this mode of praying to our heavenly Father, before whom, that which was but once prayed for in Faith, continues always, as if we were always praying it, and as if it were the joynt-act of the whole *Catholick Church*; for which respect neither should a due application of this Prayer be neglected, or the great advantages, thereby vouchsafed be unthankfully heeded. Moreover, by *Christ*, teaching us in this *Form of Prayer*, to say *Our Father*, and not *My Father*, I do conceive that in all our Desires and Petitions, we ought to have still heed and regard to the necessities and welfare of others, as aforesaid, as well as to our own; especially, of our *Brethren* relating to the same *Father*, though for the present they be rebellious children; and that we should be wary, we seek not the advance of a *self-interest*, by a *Publick detriment*; or, to the wrong of any *private person*; or, to the infringement of *Christian Charity*, the want whereof makes
all

all Prayers ineffectual to them, who shall so pray.

5. The *Father*, there meant to whom our Addresses are to be made, and said to be in *Heaven*, is the first Person of the *Holy Trinity*, (the other two Persons, to wit, the *Son* and *Holy Ghost* being implicitly to be understood as one with him in the same *Deity*) and we being a *Brotherhood* relating to the same *Father*, warrants the fore-going Interpretation. God is the *Father* of all corporeal and spiritual created *Beings*; and by that *Appellative*, we are encouraged to hope and believe that we shall obtain whatsoever we petition for in this Prayer, taught us by his best beloved *Son*, even to the utmost extent thereof; though we our selves neither know or can minde all that is comprehended in those words; because, as it is said, *Rom 8.26. The Spirit helpeth our infirmities, making intercession for us, with groanings that cannot be expressed.* This *Form* containeth nothing repugnant to his *Fathers Will*; and *Christ* hath assured us, That whatsoever we shall ask of his heavenly *Father* in his Name shall be obtained; and doubtless it will be no bar to this assurance, when we ask according to his own direction; yet, (knowing our infirmities) to confirm us in that belief without waverings, he hath made it probable by Inferences drawn from our common experience, *Luke 11.* The one from that prevalency which constant importunity hath upon such Friends, as have but little sence of our necessities; and the other drawn from the good effects which proceed even from our imperfect natural affections, who are but earthly *Fathers*: For said he, *If a Son shall ask bread of any of you, who is a Father, will he give him*

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a stone? If he shall ask Fish, will he give him a Serpent?
Or, if he ask an Egg, will he give him a Scorpion?
Thereupon, he made this Inference: If then, *you*
being evil know how to give good gifts to your children,
how much more shall your heavenly Father give the
holy Spirit to him that asketh it? Yea, he having
given his only Son for us, when we were his ene-
mies, why should we distrust that he will give us all
other good things being reconciled unto him by his
precious blood? For we have not onely this, **GOD**
Almighty to our Father by Creation, as all other
Creatures have (which obligeth us relatively both
to him and to them) but we are his Children also by
Adoption, admitted therunto by Grace through
his best beloved Son *Jesus*, thereto begotten by
Faith in him; and he having drawn up a Petition
for us, taught us how to exhibit it, and warranted
us to prefer it unto him as our Father, what should
discourage us from it? or what can reasonably in-
cline us to any other Form or Course? The tender-
ness which we know to be in a good natural Father,
is a strong Argument to preserve us from despairing
to obtain any thing in his power which he knows
needful. But **GOD** is more truly our Father,
then our Fathers in the flesh; for without his con-
currence in our Generation, we had never been
conceived nor born into the world; or if his pro-
vidence had not given us shape, nourishment, and
preservation till the birth, and he knoweth and still
minderh what he begets; whereas our *fleshy fathers*
seldom minde more then the satisfying of their flesh-
ly desires when they beget us; and know not what
they beget until they see it brought forth: *Isaiah*
saith, 63. 16. unto God, Doubtless thou art our Fa-
ther

thers, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer, and thy Name is everlasting. These considerations with the many demonstrations which we have had of Gods infinite *Love, Wisdom* and *Power*, may assure he is neither ignorant of what is best for us, nor unable, nor unwilling to confer it.

6. Though this be sufficiently demonstrated, it may be yet further illustrated and ascertained by contemplating this short *Preface*; for to encourage us in this *Duty*, and to increase and strengthen our *Faith* in prosecution thereof, He, whom we are to solicit is said to be *Our Father which is in Heaven.* Not the Father of our *Flesh* onely, the best of which Fathers is both imperfect and partial, even in the exercise of natural affections toward his own children; neither equally distributing it among them, nor able to bestow upon them whom he most loves, all those things which he knows necessary; nor is wise enough to know what is best for them; nor sure of his own being, so long as his Children may want his protection, or continuing assistance to provide for them; whereas *Our Father*, by this Prayer invoked, is evidenced by the relative Pronoun **WHICH** (considered with the words next preceding and following it) to have an eternal All-sufficiency to grant whatsoever is asked. For this word **ART**, being a Verb of the present Tense, comprehending all Time, *past, present, and to come*, denotes that *Time* (if Eternity may be so called) which is **GODS Time** onely, and which belongs to none but to him who is *Eternity it self*: For, we cannot say truly of, or to any other, *He is, or Thou art,*

art; because, before we can speak or think out these words, he, of whom, or to whom, we speak, is in somewhat changed from what he was, though it is not perceived. Therefore, when *Moses* asked of G O D, what he should answer, if *Pharaoh* demanded who sent him; God said, Tell him *I A M*, sent thee; and when G O D speaketh of himself, as G O D the *Father* in the first Person, he said, *I A M the Lord thy God*; when he speaketh to his *Son* the second Person, he saith, *Thou ART my beloved Son*, &c. and when the *Holy Ghost* the third Person is spoken of, it is said, *He IS the Comforter*, &c. all being in the *present Tense*, which is *Eternal*. This sence being collected by me from the connection of these words in this *Preface*, *Our Father which art in heaven*, much fortifies my Faith in their use; and that which I extract from the last word in this *Preface* adds a little more thereunto.

7. For *Heaven*, (which is the place of our Fathers residence, to whom this Prayer is to be made) may somewhat more illustrate his *Almightiness*, and mindes us to approach his Presence with awful reverence, though that *Appellative* may embolden us also in our Addresses. *Heaven* is that *Beauty of Holiness, Joy and Glory*, wherein G O D dwelleth: It is an *Infinite Object*, supernaturally intelligible, whereof I cannot apprehend so much by any natural means to me knowable, as by turning my *Intellectual Eye* into my self, to contemplate that unbounded *Heaven*, which appears within me; for that *receptacle*, seems to me, infinitely more large then that *Heaven*, which I see above me and round about me, with corporeal eyes; and he, who looking

ing that way, finds GOD to have therein an habitation, shall see more of *him*, and of *heaven*, then by any other prospect whilst he is in the flesh; and thereby, know more of *Hell* also, if God be not there, as in his own place: Yet *Heaven* is improperly conceived to be a circumscribed place, the better to suit it to humane Capacities, which cannot apprehend Objects beyond the extent of our narrow understandings; But, so much thereof as is visible may give us intellectual Notions, in some degree of his glorious and inexpressible Majesty to whom we pray, when we consider, That, *Heaven is his Throne, and Earth his Foot-stool*; as also, That *the Heaven of Heavens cannot contain him*: and from thence we may infallibly conclude that we can have no secret sufferings, oppressions or afflictions whatsoever, which he cannot take notice of in his Residency; or, any Oppressors so powerful, or highly exalted, that, he cannot reach them to deliver us from them; in regard he is both *Ubiquitary*, and so *Inthroned*, that neither we or they can be concealed from his *Eye*, or secured from his *Hand*; which is manifested by these words, *Psalms 139. Whither shall I go from thy Spirit? or whither shall I flee from thy Presence? If I ascend into Heaven, thou art there: If I descend into Hell, thou art there. If I take the wings of the morning, & dwell in the uttermost parts of the sea: Even there shall thy hand lead me, and thy right hand uphold me. If I say, darkness shall cover me: even the night shall be light about me.* &c. Which Scripture infers, that our *Heavenly Father* being every where, His residence in *Heaven*, is not exclusive to His residence in all other places at the same time: For, we must not imagine he is so in
Heaven

Heaven, as a circumscribed Body is in a finite place, as all Created things are; or, as the *soul* is in the *body*, which is said to be *wholly in the whole, and in every part thereof*: For though that illustrates GODS being in his whole Creation, as the *soul* thereof; and as truly as any similitude can, it nevertheless, cometh far short of expressing it to our understandings, who are so ignorant of our own *Beings*, that, most are doubtful whether the *soul* be in the *body*, or the *body* in the *soul*. In my private Judgement, I think the *soul* contains the *body*; and was partly thereto induced by this accidental experience. A Gentlewoman of my Acquaintance, had her Leg cut off close below the Knee, who many years after that Leg was buried, seemed to be so sensible of motion in her Feet and Toes, and of itchings in the Leg and Foot, that, sometimes before she was aware what she did, she would suddenly reach down her hand to scratch the place, as if her Leg had still been there, and then laugh at her mistake. From whence I collect that her *soul* (still extended an *animating Faculty*, to the whole dimension of her body, when a part thereof had been long cut off) is rather the container of the *body*, then contained therein; because, though that part had no being wherein that operation might be actually exercised, as in a part of the *body*, the *soul* was as intire as before. This digression, I leave to be considered by others as their Judgement shall incline them, and perhaps it may be of some use.

8. Indeed our *Almighty Fathers* residence in *heaven*, and his Universal Presence is unexpressible; therefore, we must like weaned Children, in this and in all other such like Mysteries, meekly submit

to such illustrations as God hath vouchsafed, and makes us capable of, without admitting impertinent curiosities, contenting our selves with those dispensations, which will then be rendred sufficient for us; and make that acceptable to him, which we shall believe and do, upon that account: And if we be but as wary as we may be, of what he hath revealed to preserve us from worshipping him according to our own *Fancies*, we shall not be guilty of such gross *Idolatries* or *Superstitions*, as they are, who make to themselves *graven Images*, or such *spiritual Ideas*, as may derogate from the Majesty of God; and obscure the knowledge of him revealed in his Word, to their own confusion; and cause others, to the hazzard of their Souls and Bodies, to sin against their own Consciences, by compelling or alluring them, to disobey God rather then men: which mischieves cannot be avoyded by those who are not at all times careful to examine and try all *Spirits* by the true *Standard*; not onely their own *Light*, and the *Lights* which are set up by *humane Authorities*, but those *Revelations* also, that seem to be Angelically inspired, what Infallibility soever shall be to them alcribed: For the *Devil* can transform himself into an *Angel of Light*; and these later times, are so full of Delusions and Impostures, that none shall escape them but they, who unfeignedly and diligently, endeavour thus to do; therewith imploring Gods promised assistance, and trusting thereupon. To these, are due the promises both of this life, and of that which is to come, and they shall obtain their desire at full, in due time upon earth, or have what is here wanting, supplied with a superabundance, upon their souls hereafter. O-
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ther speculative *Notions*, I might exprefs by contemplating *Heaven*, the place of Gods Residence, and fuch as are warrantable by his *Word* and *Spirit*; but, they cannot be yet born; and I fear I have already, or, may in what follows, exprefs fo much more, then fome will be pleased withal, that I fhall loofe more Friends then I gain by it; but I will difcharge my Confcience, and Gods Will be done; Let other men do fo, without any finifter self-ends, and I fhall take no offence thereat. This is part of that which I exprefs or implicitey contemplate, when I repeat the Preface to the *Lords Prayer*. Now I proceed to the *Petitions*.

The first Petition.

Hallowed be thy Name.

1. **T**His Prayer confifts of fix *Petitions*; The first three, do principally relate to the Glory of God: Not that he needs our Prayers for the advancement thereof; for, he being *Eternally*, and all-fufficiently glorified in, and by himfelf, thefe *Petitions*, have the first place in our Devotions, for our Avail, and for the better preparing way to obtain that which is pertinent to our felves; and which cannot in equity be granted, until we are in fome degree qualified, by conforming our wills and affections to the

Minde of God; lest the granting of our Natural desires, in temporary things, before they are sanctified by the obtaining of some spiritual gifts, to the abating of that *Antipathy* which is in us, to the purity of Gods Divine Nature, might totally obstruct the obtaining what we pray for; and be more mischievous then the denial thereof; as questionless, all temporal blessings would be, if conferred upon us before we shall somewhat sympathize with our *Heavenly Father*, and shew it forth by affecting and seeking the accomplishing of that which he willeth and worketh: which *Medium* (if well considered) will appear to be both willed and prosecuted by him, for our advantage, in the composition of this *Prayer*; though the sanctifying of his Name, the Advent of his Kingdom, and the compleating of his Will, seems in *terminis*, to be the whole scope of the first three Petitions. For the glorifying the Name of our *Father*, will be an honor to us, who are his Children; The coming of his Kingdom, will bring us deliverance from those *Tyrants*, by whom we are oppressed; and, the fulfilling of Gods Will here on earth as it is in heaven, will both free us from their Impostures, who impose upon us an obedience to their Arbitrary wills, in the place of his; and inlarge us from that slavish bondage of sin, whereinto we are brought by seeking the accomplishment of our own carnal will. Thus, all things being done according to Gods VWill, Heaven will begin to appear upon Earth, where mans wickedness and wilfulness hath begun to make Hell. This exceeding Love of God to mankind, in requiring no performances at our hands, for the glorifying of himself, but what may conduce to our hap-

happinefs also, fhould move us by his *exemplary Love*, fo unfeignedly to love him, and one another for his fake; that, it may be accepted of, as a fulfilling of his whole Law: For the fame *Philanthrophy*, which is evidenced by his vouchsafing this *Form of Prayer*, was manifelt alfo in the Law of the *Ten Commandments*; the *first Table* whereof relating primarily to himfelf, is as pertinent to that which tends to the prefervation and happinefs of the *humane Nature*, as that which is contained in the *second Table* (if not more) as I have made it evident by my *Meditations* upon the *Decalogue*.

2. *Hallowed be thy Name.* This is the *first Petition*; and for the better understanding of what is therein prayed for, the meaning of thefe two words, HALLOWED and NAME muft be explained and made known. A *Name*, is that whereby *Persons* and things are diftinguifhed each from other; and whereby it may be afcertained, who, or what it is, whereof we fpeak: to which purpofe, though there is no Name pronounceable by Men or Angels, which can define God as he is, it hath pleafed him to make himfelf in part known by feveral *Names* and *Attributes*, fome communicable, and fome incommunicable to any Creature, as I could demonftrate by enumerating thofe *Names* of GOD which are mentioned in Holy Scripture. But, I will wave that, and infert fo much onely, as I conceive tends to an intelligent ufe of this Prayer. Our *English-tongue* as well as the Hebrew, hath a *Tetragrammaton*, whereby GOD may be Named; to wit, GOOD, which feems by our Saviours words to be incommunicable to any other; for faid he,

There is none GOOD but GOD. He and his *Name* are one. He is *Goodness, Wisdom, Power and Love* it self in the abstract, with whatsoever is superlatively excellent; and by his *Name* I understand his *Eternal Essence*, and all his incommunicable Attributes to be meant, as also, that in them he is to be sanctified, and honoured. And, whereas we are commanded *Not to take his Name in Vain*, I conceive that intends as well affirmatively the hallowing of it according to this Prayer, as negatively forbidding the prophanation thereof; which consists not onely in calling him by Name, as it were, to witness the Truth of what we affirm or deny; but also in praying unto him with due Reverence in Faith; with an undoubted belief of his Promises; with a true sence of that which we petition for; and with heedfulness that we profess his Name in sincerity, and not formally alone, as many do, who are called *Christians*, without regard to conform to the Doctrine and Practice of his *Evangelical Law*, which is the greatest prophanation of *GODS Name*, and more dishonour thereto, then all the revilings and Blasphemies of *Jews, Turks and Heathens*.

4. The word *Hallowed* or *Sanctified* is ambiguous, having various significations, and is derived from a Primitive Root, used in so differing a sence, that it is sometimes applyed to persons, who are as much disaffected and contrary to each other, as most differing things are; to wit, *SAINTS* and *SEPARATISTS*, for to *separate* is to *sanctifie*, and to sanctifie is to separate. But herein is the difference between the *Saint* and the *Separatist*, as the words are now used. The first willingly separates himself from the *mystery* of

of Iniquity, and as much as in him lyeth from all the Errors, Vanities and wickednesses of the world, with an upright heart: The other wilfully separates from the *Truth*, and from the *Societies* of all the Faithful professors thereof, for meer carnal ends, with a perverse heart: and, as there are many Canonized and reputed *Saints* who are nothing less, so there are many branded for *Schismatical Separatists*, who are far from deserving it. To be *Hallowed* or Sanctified according to our common acceptation of these words, is to be separated from that which is called *profane* or *common*, to be used in the service of God, or to some other end, which is esteemed more honourable then that for which it was formerly employ'd, though perhaps it is thereby sometimes more profaned, and dishonoured. The *Israelites*, now called *Jews*, were *separated*, or *Hallowed*, as we term it, from all other *Nations*, to be a peculiar people to God, and are still by some called *the holy people*, though as we mean by *Holy*, I know no Nation in the world less meriting that Title, no, nor his *Holiness of Rome*. But, that which I understand by *Hallowing* or *Sanctifying* the Name of GOD, and what we ought to contribute thereunto, is to magnifie him, to speak of his Excellency upon all occasions; to separate it, in our esteem and love of his Perfection, so far from and above all other imaginable and real Objects whatsoever, that they shall be rather despised and hated then admired to any degree of estimation answerable thereto. I have no means at this time of my recluse, to take advice from the *Dead* or the *Living*, from *Books* or *men*; and therefore cannot inform my self how the *School-men* understand this *Term*, or any other part

part of this *Prayer*; and perhaps it would but make me the less diligent, to harken what the *Spirit* of GOD speaketh to my heart. By help of that Spirit, it seemed unto me discovered, that, there is a *Triple Holiness*, or separation considerable in relation to God, touching which I may perhaps deliver that which many will not approve; nevertheless I will freely declare my judgement, as I usually do in such matters. God seems unto me Sanctified and separated by way of superexcellency, from all other who are called Lords or Gods; from all created Essences; from all intelligible Beings; and from all the potentialities which *were, are or shall be*, in material and intelligible *Essences* united together; and is one *eternal Being*, Hallowed by three glorious Manifestations, *Holy, Holy, Holy Lord GOD the Father, GOD the Son, and GOD the Holy Ghost*, co-equal and co-eternal. This I believe in order to the sanctification or hallowing of GODS *Name*, and much more then I can express; yet this peradventure, is more then the capacity of many can apprehend.

5. I will therefore endeavour to sute to the meanest Capacitie, what I think petitioned for in this Clause, and declare what I conceive is required from us, toward sanctifying the Name of our *heavenly Father*, both negatively and affirmatively. We must not imagine this daily duty is required of us, because Gods *Name* cannot otherwise be perfectly sanctified, or that we merit ought from him by so praying: For, his *Name* shall be Hallowed, whether we neglect or perform that duty; and when we have thereunto contributed all that we can, we are unprofitable servants. This is mentioned

oned in our daily Addresse, to keep us mindeful of what we ought to desire, and endeavour toward that which will be done, whether we desire it or not ; and that those invaluable blessings which God of his free Grace hath promised for performances (which in themselves are worth less then nothing) may be conferred upon us by his *Mercy*, without infringement of his *Justice*. His *Name* is so pure in it self, that no pollutions of ours can defile it, because they revert always back upon our selves, if we wilfully asperse it ; and all that we can do toward the *hallowing* of it, is, as I said before, to speak well of his *Name*, and to magnifie it above all other *Names*, which when we so do, his acceptance onely makes it valuable. There is no other *Name* by which *Men* or *Angels* are saved, or by which they can be preserved from relapse ; and therefore, all knees in Heaven and Earth, ought to bow thereunto with reverence ; I mean, to the *Essential Name*, not to the *literal expression* or vocal sound thereof, which is an Idolatrous or at least a superstitious Fancy, as is the ascribing of a Divine Holiness to any *humane Medium*, intended to be but instrumental to bring us to him who is most Holy ; yea, it is Idolatrons, though that adoration be given to a Creature separated from all other, by as glorious a sanctification, as the Blessed *Virgin Maries*, and the rest of GOD'S most eminent *Saints*.

5. Our *Saviour* hath wrapt up implicitey, our *Interest* with our heavenly *Fathers* in this *Petition* : For, as in the First Commandment of the *Decalogue*, GODS injoyning us to have no other Gods but himself onely, intended thereby our *Good*, as well as his own *Glory* ; so did his Son *Jesus Christ*,

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in teaching us to pray that our Fathers *Name* may be Hallowed; for, as by obedience to the first Commandment, and separating him and our selves from all false reputed gods, with whatsoever else we affect more then God; and by ascribing and performing Divine Worship to him alone, we shall not onely prevent the ascribing his incommunicable Attributes to base unworthy Creatures, abominable *Idols* and *Devils*, as the Heathen did; and thereby avoyd that dishonouring of him, by *Hallowing persons, places or things common* into a *partnership with the Divinity of God*, as it is usual with some in these times: But we shall also escape thereby many mischievous disadvantages, and receive great benefits: For, mankind was plunged into manifold perplexities, fears, despairs and deceivable hopes, by that multiplicity of false gods which the First-times had forged, to the enslaving and destruction of their consciences and persons; for, they not knowing how to please one of their faigned gods without incurring the disfavour of another, it occasioned perpetual anxieties and insupportable burthens, by erecting and furnishing magnificent Temples; offering frequent *Hecatombs*, and other costly Sacrifices; visiting Oracles and Shrines; giving rich presents; with innumerable other superstitious Ceremonies, to pacifie and ingratiate themselves with those *Hobgoblins*, which their own deluded fancies had created, and set up to be adored. And no fewer are their distractions, and the mischiefs on them incumbent in these days, who have in another mode *Separated, Canonized and Hallowed* (as they call it) *Persons, Places, and things common*, to participate with GOD, and his CHRIST,

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in that which is proper and communicable to no other. They have consecrated for *Saints*, and presumed to give them Thrones in Heaven, who, for ought any man living knows, may be Devils in Hell. They have Hallowed unto them Temples, Oratories, Shrines, Altars and temporary possessions; They have made them their *Patrons*, and the peculiar protectors of their Countries, Families, Persons and Affairs; yea, and of their Religion, (though they never professed or favoured it :) They have separated them from all other, and Hallowed them to be their personal Advocates, making them equal with *Jesus Christ* in his *Mediatorship*; yea, sometimes preferred them before him. They have dedicated unto them *days, times, their goods, possessions*, yea, and their *Children* to pass through the Fire of their superstitious *Orders* and *Observations*, as the *Israelites* did their Children to *Moloch*, out of a slavish fear, which nevertheless accompanies them to their Graves. They have hazzarded, and many of them lost their lives by long Pilgrimages, inhumane penances, and other such like unprofitable undertakings thought to be Meritorious, which God required not at their hands, but abhors them; expecting no more but those *reasonable Services*, which he himself hath commanded, and may be performed, with acceptance, through his promised assistance; and with ease and comfort, both to soul and body, in all such duties as he enjoyns; and in all such trials, as he exposeth us unto: And when it succeeds otherwise, to our temporal or spiritual damage, it is because we *Hallow* such things as are not to be Hallowed, and neglect to Hallow *GODS Name* as we ought to do, above all other *Names* and things: yea, the Hal-
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lowing of so many other *Names* and *things*, instead of our *Heavenly Fathers* Name, which should singly and solely be separated and sanctified, hath been the prime cause of all those many *Sects*, *Heresies*, *Treacheries*, *Divisions*, *Quarrels*, *Wars* and *Murders* among Nations, Neighbours and Brethren throughout the World; and, the respect of Christ to us, as well as to the glory of his *Father*, in teaching us to pray for the sanctifying of his *Name*, is an evidence of his great love and Mercy to *mankind*.

The second Petition.

Thy Kingdom come.

1. **T**His *Petition* consists of but of three words; yet affords much to be considered: for, every word hath an emphasis which makes their connexion to imply many observable Particulars, besides that sense which is plainly expressed; to wit, that there is a *Kingdom yet to come*, which we ought to pray for. The middle word, shews that there is such an *expectant Kingdom*; The first word *THY*, that it is *his Kingdom* to whom we pray: The last word *COME*, that it is to be expected. I will begin with the word *KINGDOM*. A *Kingdom* is among men a *Government* belonging to a *single Person*, whom the Latines called *REX*, à *regendo*, of governing, and implies one qualified for that Duty. We in *English* call him a *King*, which is a word derived

rived from what is signified by these two Old Saxon words united, *Kan* and *Ken*, that is, to be *Able*, and to *Know*; or, *Power* and *Wisdom*, thereby implying that a *King* who will Govern well, ought to be endowed with *Prudence* and *Power*. For true *Wisdom*, whose Original is the fear of GOD, includes *Justice*, *Mercy*, *Magnanimity*, *Sanctified policy*, *Constancy*, *Temperance*, with all other virtuous qualifications; and by *Powre*, is intended all means whatsoever, whereby those Virtues may be put into execution for discharge of his office; that, thereby the Kings of the Earth might officiate, as much as is possible, in imitation of their *Sovereign*, the *Supream King of Heaven and Earth*. I know no people under Heaven, except these Nations within our *Brittish Isles*, who have a *Word* or *Title*, for their *Supreams Governor* in their own Language, which so truly constitutes him a *Regulated Monarch*, and whose signification so mindes and obligeth him to Govern accordingly: For, these words, *Emperour*, *Grand-Seignior*, *Prince*, *Duke*, or such-like, with those words whereby in the Languages of other Countries they intend him who with us is called a *King*, signifie nothing but an absolute *Superiority* and *priority of Dignity*, without intimating ought purposed thereby, for the wellfare of their *Subjects*; as the common interpretations of so many of those *Appellations*, as I know, do declare. Such *Names* were at first ascribed either by base flatterers, or else assumed to themselves, by those who affected and usurped an exorbitant *arbitrary Power*, in the exercise whereof the signification of their *Titles* were an encouragement, seeming to oblige them to no more then to Govern by their

their will and pleasure only. Whereas the word *King* in our tongue implies that our Sovereign should be both *Wise* and *Powerful*, and as *wise* as *powerful*; (*Wisdom* comprehending Justice, Mercy, and all other Virtues) and our *Law* presupposing him also, so to be at all times (because to be otherwise, destroys the essentiality of *Kingship*) hath in it, this *fundamental Maxime*; *A King can do no wrong*. Such as the *king* is, such is the *Kingdom*, or *Government*; and such will be the *people*, as we find it to have been in all the Kingdoms of the Earth. But, the *King* and *Kingdom* for whose coming we pray, are stablished by *Wisdom* and *Power* so perfect, that no wrongs can be done by the King thereof, nor any suffered by those who are under him, by any unrighteous Law in that *Kingdom*; and happy are those *Kings* and the *Subjects* of those Kingdoms who endeavour to Govern and Obey according to the righteousness of that *King*, and the Constitutions of his *Kingdom*, so near as they shall be able. To that end, the same *Kingdom* is partly come into those in this Generation, who belong thereunto, to shew it forth to *Kings* and *Subjects*, in the Kingdoms of this world by their Doctrine, Life and Conversation, that the Contemners thereof may be inexcusable: For though it seems to be a *Kingdom* not now in being, but to come hereafter, it is an *Eternal Kingdom*, which *now is*, *always was*, and *ever shall be*, without beginning or ending; and, is termed a *Kingdom to come*, in respect of that more full manifestation which it shall have, here upon Earth, and within the *Saints*, who are and shall be sharers therein, reigning together with *Christ*. Some call it the *fifth Monarchie* (as it is, in relation to those *Monarchies* prophesied

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of by *Daniel*) but it is the *first* that ever was, and the *last* that ever shall be in Heaven or Earth; and is such a *Kingdom* as we are not able (in the state wherein we yet be) to conceive, much less to express, in that mode wherein it shall be manifested, though we have many metaphorical descriptions of it, whereby we may apprehend so much of the Glory of it, as may make us believe and expect it with joy.

2. The Sovereignty of this Kingdom was eternally in the *Deity* before all worlds, and after the *Creation* was joyntly and distinctly exercised by the *Father*, *Son* and *Holy Ghost*, according as the *Manifestations* thereof, were decreed before time, and evidenced by occurrences in the *progress of Time*. Therefore, I will declare so much as God hath revealed unto me by his *Word* and *Spirit*. During that intelligible point of *Time* which was called *Beginning* (being the first of those five *Notions*, wherein I conceive all things to be included, to wit, *Eternity*, *Beginning*, *Time*, *End* and *Everlasting*) even in that *Moment of Beginning*, and immediately after the *Angels* and *Adam* were created and Fell; the Prince of the *Spirits* elapsed began to Usurp a part of *Gods Kingdom*, by that permissive Power which he still retained; and he forthwith practised upon innocent *Man*, on whom God had conferred a *Viceregency* under himself over all subcelestial *Creatures*: And *Adam* being compounded of those *Elements*, which rendred him subject to mutability, the *Devil*, prevailing by subtlety, drew him to disobedience and rebellion; which, God foreknowing might (had he so pleased) either have prevented it, or in a moment destroyed the *Usurper* with all his Confe-

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derates. But this consisted not with his *Eternal Decree*, whereby mankind was to have experience in a natural way of that *Good* and *Evil* which our *First-Parents* desired to know. Therefore, according to the same Decree, God suffered that part of his *Kingdom* which was to be visible on Earth, to be for a while shared between two *contradictory Powers*: the *Devil*, to continue in possession of what he had *Usurped*, and his *Eternal Son* (to whom the whole *Kingdom* by right appertained) to exercise also his *Kingly Office* therein, so far forth, as neither his *Interest*, with that which is really good might be totally destroyed, nor the *Devils power* so limited, that the utmost extent of *evil* might not be fully known; so here hath been ever since, two *Militant Kingdoms* upon the Earth, contending for *Superiority*.

3. The Incarnate Son of GOD was first externally inaugurated, when it was said, that *The seed of the Woman should break the Serpents head*, and the *Messiah* was then spiritually conceived by Faith in the hearts of *Adam* and *Eve*, and there began this *Kingdom* to be first in the earth, though the seed of the *Serpent*, did also fructifie by that seminal corruption which he had injected to make entrance for his *Kingdom*: And when their two first Children being born into the world, had attained ability to demonstrate unto which *Kingdom* they adhered, the *Contest* which hath ever since been maintained between them, did presently begin: *Cain* slew his Brother *Abel* upon that quarrel; and the consequence thereof, together with *Cains* male-contented Demeanour, gave occasion of GODS declaring somewhat unto him, which I conceive to be pertinent

nent to their consideration whose *Faith* and *Patience* were to be exercised under tyrannous *Governments* in all future Generations, until his *Son* shall bring them to an end, by assuming the whole Kingdom: For, before *Cain* had slain his Brother, God said, That *he* should Rule over him, and his desire be subjeſſed unto him. Moreover, after the murder was committed, and when *GOD* had ſo curſed *Cain* for it, (who was the firſt Tyrannous abuſer of his Authority) that by the judgement of his own conſcience, he ſeemed worthily expoſed to ſlaughter by every one who met him; God nevertheless affirmed, that, whoſoever ſlew him, his blood ſhould be avenged ſevenfold upon the ſlayer; and it is written that God ſet a Mark upon him, to prevent his ſlaughter; from whence it may be inferred (as I think) that all *Private* perſons ought to be wary they lay not violent hands upon thoſe to whom God hath ſubjected them, how wicked ſoever they be, leſt, that *Mark* be found upon them, which renders them liable to a ſevenfold Vengeance.

4. The viſible Kingdom of *GOD* our Father, How it was conferred upon his Son; What oppoſition it ſhould have in the world by Kings and Nations; The Vanitie of their Reaſons of State; the fruitleſſneſs of the Plots, Counſels and confederacies of the people: The eſtabliſhment of his Throne upon his holy Mountain the ſpiritual Sion, in deſpight of oppoſition; The proclamation of what was eternally decreed concerning it; The Univerſality and powerfullneſs of his Dominion; How it will beſeem all earthly Kings, and their ſubordinate Judges, and Officers to demean themſelves under him; What will befall to them

who shall be rebellious or refractory, and the happiness of all those who shall do homage unto him, and be obedient as they ought to be: All this was foretold in the second Psalm, which is a Literal, not a Typical Prophecy of the Kingdom of *Christ*, the true *David*; Yet, this Kingdom had for a long time, a very slow increase, was confined to a very narrow circuit, and hath been from that time hitherto also, of small estimation in respect of the Kingdoms of this World; except onely in the days of *Enos* and *Noah*; for in the days of *Enos* it is recorded, that men began to call upon the Name of the Lord: and in the time of *Noah*, this King of kings, assumed the sole Government of his Kingdom into his own hands; proclaimed his fore-intended Judgements to all his Subjects for their cruelties and rebellions; and, at the time appointed, executed his sentence of Condemnation to the Destruction of all the Oppressors, Tyrants, and Kingdoms of the Earth, by *Water*; as he will after *Christs* last coming, by *Fire*: and what will then become of his proud and malicious Enemies, it may easily be foreseen.

5. A while after the *Deluge*, during the *Paternal Kingship* of *Noah*, the Kingdom of our Father prevailed: but within a few years after the Flood, the kingdom of the Devil began to be again enlarged; and, that of GOD, to be thrust into a little Room, and for some Generations to be visible in a few Families onely, so obscured, that, the world took small notice thereof, until the times of *Moses* and *Josuah*, in whose days the judgements executed upon *Pharaoh*, and on the *Cananites*, made it evidently manifest, that there was a more Powerful King, then those who usurped the Kingdoms of the Earth.
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And though this Kingdom was again after that, obscured several times, by their wickedness who professed obedience thereto ; yet, the power of it appeared more and more, especially, during the Reign of *David, Solomon, Jehosaphat, Ezekias* and other Kings of *Judah* ; yea, and was much heeded by the prevalency which it had, in some degree, upon *Nebuchadnezzar, Cyrus* and *Darius*, three of the greatest Earthly *Monarchs*, who were constrained to confess the power of their *Supream Sovereign* ; and, it had some other manifestations thereof before the true King thereof appeared in the Flesh : But, then it began to shew it self in another mode, so differing from all temporary Kingdoms, that it seemed to the men of the world, to have nothing in it like a *Kingdom*, and the *King* thereof to be nothing less then a King. For, a mean Carpenter was his reputed Father ; a poor Virgin was his true Mother ; when he was born, she had no Pallace, but a despicable Inne to give her entertainment ; No Chamber to lodge in, but a Stall with Beasts ; No Cradle under a rich Canopy to lay this King in, but a Manger ; No Herald, but Shepherds to proclaim his Birth, and call him a high and mighty Prince, as is usuall at the Birth of Kings ; But, that defect was recompenced with a Complement more Magnificent then the *Nativity-Ceremonies*, of all other Kings put together : For, a glorious *Angel* brought them a Commission to publish it ; A *Celestial Army* celebrated his Birth, with a *Nativity-Song* ; and the *kings of the East* came to do him homage, and brought him presents, being directed unto him by a *Star*.

6. When years had rendred him fit to exercise his *Kingship*, according to what was proper to the

Initiation thereof; he had no great Pallace to dwell in; no not a place wherein to rest his head. He had no Princes, Dukes, Marquesses or Earls to attend him, but a few despised Fisher-men; instead of a triumphant Chariot, he rode through *Jerusalem*, upon the silly Foal of an Ass; and instead of a Foot-cloth, the people put their Garments under him. When he came to be Inthroned, with his Title in three Languages written over his head, his Royal Apparel, was a Purple Robe contemptuously cast upon him; he was scornfully saluted as *King* in mockage onely, reviled and spit upon; To be a *Septer*, they gave him a *Reed*; instead of a *golden wreath* beset with pretious Stones, they Crowned him with sharpe *Thorns*; his *Throne* was a *Cross*, where-to they nailed his hands and his feet; There he gave up his Ghost, and having no Sepulchre of his own, was buried in another mans Grave. This is quite contrary to the mode and pomp, of the Kings and Kingdoms of this world; yet, even then, (as at his Birth) his dignity was extraordinarily evidenced; for by the power of his Almighty God-head, he, to the affrighting of his Enemies, obscured the Sun by a supernatural Eclipse; he rent the Vail of the Temple, shook the whole Globe of the Earth; raised the Dead out of their Graves, and himself again to life; conquered Death and Hell; shewed himself alive to his Disciples, ascended up to Heaven in their sight; and, when the Devil and his confederates supposed his Kingdom to be everlastingly at an end; it became so signally powerful, in that external weakness and contempt whereby it seemed to be disabled, if not annihilated; that, it destroyed, all the sumptuous Temples of the Gentles, with those gods which they

they therein worshipped; yea, the Temple and Religion of his Crucifiers, who boasted and trusted in the holiness thereof; and this *King* and *Kingdom* will at last, utterly root out of the world, that *mystery of iniquity*, which hath been raised up since the subversion of heathenish and Jewish Opposers thereof; even that great *Malignant Kingdom* (with all the supporters and vassals thereof) which hath now tyrannized in several forms over the *Saints*, and Subjects of the *King of kings* almost six thousand years. But notwithstanding all this, Christs now pretended *Vicar*, though he calls himself the *servant of the servants of God*, and makes counterfeit shews of humility (as many others do) is not contented with such a *Kingdom*; and therefore, hath reduced his into such a *one*, as makes it apparent he hath accepted of as much as he could get, of that offer with *Christ* refused, when the Devil tendered unto him the Kingdoms of the world, with all the glory of them, on condition he would fall down and worship him.

7. It seems by what is recorded of the Tribe of *Issachar* to their commendation, 1 *Chro.* 12. that we are to take notice of what concerns the *times wherein we live*, and perhaps it will not be impertinent to the *Kingdom* here mentioned, to add what I am inclined to express, by occasion of Letters and Reports much credited concerning an Army of *Israelites* repairing toward the Ancient Habitation of their Fore-fathers, which, was heretofore a *visible Province* of that *Kingdom*, until the Inhabitants for their Treason and Murther committed against their *Sovereign Lord*, (or the greatest party of that Nation) were thereupon rejected, and scattered

through the world, to wander as Vagabonds like *Cain* (their Type) without any certain abiding place. That is, the condition of those who at this day are called *Jews*; but whether they are assuredly the Off-spring of the Patriarks *Abraham*, *Isaac* and *Jacob*, neither I nor they know, as I believe: For, I understand not how they in these parts of the world commonly reputed to be of the Tribe of *Judah*, and of those other Tribes which adhering thereto, continued in their own Country, until about forty years after the Crucifying of their *Messiah*, can possibly know whether they are *Jews* or not so, considering that throughout *Europe* (as Histories inform us) they were not onely banished and expelled from place to place, but the Records of their Genealogies taken away also, and burnt. A great number likewise (if not the greatest number) of those whom we term *Jews*, are probably such Natives of the Countries wherein they have long lived, who imbracing the *Jewish Heresie*, made themselves liable to that heavy curse, which they imprecated upon themselves and their Posterity, who, when they crucified *Christ*, wished his Blood might be upon their heads, and the heads of their Children. These therefore, I suspect to be in no better estate, then they, of whom it was said, *Revel. 3.9. They shall be made of the Synagogue of Sathan, because they said they were Jews, but were not so.*

8. They, who are now reported to call themselves *Israelites*, and to be the Posterity of those who were carried out of their own Country before the *Babylonish Captivity*, and said to have been ever since obscured, as it were, from the world, and
now

now repairing to possess the inheritance of their Fore-fathers, are not to us ascertained to be such as they are famed, or to have made that egress, and progress lately reported; For, we have yet received no Letters, that I hear of, from any of our Merchants or Factors trading in or near those parts; (but all seems to come from one root) I shall therefore believe neither matter of Fact, nor what some conjecture will be the consequence of that Rumour, till better evidence thereof; nor will mis-censure their charitable hope, who already believing what they hear, conceive it may possibly be a Preparatory, to that Conversion of the *Jews* which is by them expected. I confess I have heretofore stagger'd to and fro, between my hope and fear concerning that people; For, there are several places in the Old Testament, so variously interpreted by Learned and Pious men, that I dare not peremptorily conclude one way or other, because those Prophecies are not yet unquestionably unsealed to me; And perhaps left Ambiguous for Probation of our Faith and Constancy, who were to live in this last Age of the World, wherein there would be so many great Impostures and false Miracles, as have been foretold. We busie our selves in matters which little or nothing belong unto us, out of a vain curiosity; and by mistaking the true meaning of what we read in Holy Scripture, suppose that which was never intended, neglecting the mean while our duties in that which is plainly declared, and more concerns us. As in several places of *S. Pauls* Epistles, particularly touching the *Jews*, *Rom. 9.* which (as wiser men then I, understand it) did principally relate to that Nation in the Apostles time,
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and to abate the *Gentiles* presuming on themselves, as also their miscensure of the Jewish total Apostacy and Rejection, rather than to infer such consequences as many supposed.

9. I will look to my own calling, and seek to secure my safe standing, as God by his Grace enables me, praying for the Calling and Conversion of *Jews, Turks, Heathens*, and for all *Heathenish and Jewish Christians* in Gods time and mode; thinking of them as I find they are, until I more plainly perceive what God and they will do. I believe the Vision of *dry Bones*, which received Flesh and Life, concerns both *Jews* and *Gentiles*; And know, if God so pleaseth, a Nation may be born and regenerated in a day; and that a people may be kept hidden from the rest of this wide world, in some part thereof, till he may thence bring them forth again in his appointed time, none knowing how, or from whence, as he doth *Swallows* and other Birds in their seasons; which yearly come we know not from whence, and go we know not whither. Nevertheless, I do not think he will do all that he can, or that we are bound to believe, what Interpreters of dark places in Holy Scripture, shall conjecture to be the meaning wherein the wisest of them contradict each other; especially when it concerns not our *saving Faith*, but the Temporary Restoration of the *jews*, to an earthly Possession; Who, for ought I yet hear, have given us so little show of a Repentance preparatory to their Conversion, that this may be a temptation to a further hardning of them, and of Apostacy in some among us, if God prevent it not. For, it seems not to me improbable (considering the near approaching

proaching of *Christs* Kingdom) but that, the grand *Antichrist*, and all other petty *Antichrists* with their confederates, will improve their several *Mysteries of iniquity* to the utmost, that their *Supream Prince the Devil*, may gather together a Rabble pretending to be *Jews* extraordinarily congregated, by *Divine Providence*, to delude those who profess a belief in the true *Messias* already come. We were by our *Saviour* forewarned to take heed we were not then deceived, in regard many Deceivers would come in his *Name*, to the deluding even of the *Elect* so far as possible: And when he had foretold the signes and wonders which should precede his *second coming* (being such as have been more frequent in our dayes then in any one Age (nay, I think more then in many Ages) since *Christs* Ascension, he added, that in the dayes he spake of, false *Christs* and false *Prophets* should arise, shewing such signes and wonders that it would hazzard the *Elect* as aforesaid. Therefore said he, *Whosoever shall say, Loe here is Christ, loe there is Christ, believe it not. If they shall say unto you, He is in the Desert, go not out: Or, if they shall say he is in the secret Chamber, believe it not: For, as the Lightning cometh out of the East, and shineth into the West, so shall the coming of the Son of Man be.* It is said in another place, that, the *Kingdom of GOD* is within those who belong thereunto; which, if we find it to be in us, we shall be able to discern *Impostures*; and if it be not so with us, the *Israelites* who are now famed to be come into the Deserts of *Arabia*, will nothing avail us, to what purpose soever they come.

10. Their *Temporal Kingdom* concerns them only,

ly, and not us who claim interest in a better, and know that the most glorious earthly Kingdoms are but Vanities and Snares in respect thereof; And if there be any Propheſie in the Old Testament there-to relating, and unſealed to them and others, it is not ſo to me, and until it ſhall be ſo opened, that I may be aſſured thereof (and till I ſhall think it alſo more pertinent to Gods glory then yet I do) my belief will be ſuſpended. That *midnight* is very near, or not far off, of which it was ſaid, *Matth. 25. 6. Behold the Bridegroom cometh, go forth to meet him*; But, this is not ſuch an *Outcry*, but made by the Voices of men only, which are ſo deceitful, that we ſee cauſe almoſt every day, to believe the contrary of that which we believed yeſterday. I therefore cannot believe it will be any other *Voice*, then that of the *anointing Spirit* within the Children of *Chriſts Kingdom*, which muſt prepare them for that whereof no outward Intelligencers can give a certain Information; becauſe the evidence of *Chriſts Kingdom* depends not upon *external Observations*, but upon that evidence within us, which is confirmed by the *Word* infallibly interpreted by the *Spirit*, and cheriſhed by that *Anointing Oyl* which the *fooliſh Virgins* never had in their Veſſels; nor they, who pretend they have it to ſell. I heartily pray we may be found among thoſe *wiſe Virgins* who were watchful, that we may diſtinguiſh the *Bridegrooms* voice from Impoſtors, leſt we be ſhut out from entering when he cometh.

11. I hereby intend nothing in oppoſition to them who believe the *Rumors* aforementioned, but leave them to credit them as they are perſwaded, until they find cauſe to the contrary, expecting
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from them the like indulgence to me: For, if I hear unquestionably, that such a remainder of *Israel*, by Miracles and Divine instinct, are come into their ancient Inheritance, shall there be setled by way of preparation; Then having Repentance wrought in them, shall have their eyes opened to see by Faith, and confess with their mouthes, that *Jesus Christ* whom their brethren betrayed, sold and crucified, was their *promised King*, I shall know it is of God, and rejoyce in it as much as any: But, till then, I shall be warie of giving credit to what I hear, and wish all other men so to do, least they be deluded, by mistaking the meaning of those *Prophets*, who foretold the bringing back the Captivated *Israelites* to their Country, thinking those *Predictions* which were fulfilled before, and at *Christ's* first coming, are still expectant, as relating to their *Temporal Kingdom*. For, I believe that the gathering together of the dispersed *Israelites* presaged by the Prophets, intended not those only which were *Jews* according to the Flesh, but those *Jews* and *Gentiles* who are the spiritual seed of *Abraham*, by Faith, dispersed throughout the World, and such *Jews* as *Paul* meant, *Rom. 2. 28, 29.* where he saith, *He is not a Jew who is one outwardly, neither is that circumcision, which is outwardly in the flesh; but, he is a Jew who is one inwardly, and Circumcision is that of the heart, and in the Spirit, not in the Letter;* which being so, we may justly suspect they have mistaken the meaning of the Prophets who apply their predictions to such a carnal Restauration of the *Jews* as is now expected. That mistake, as I believe, might be cured by observing, that immediately after such Prophecies as foretold their

their temporal Restauration, the coming of *Christ's Kingdom* is frequently presaged in the Texts following in the same Chapters. If there seem to be any Prophecie which predicts such a returning of the *Jews*, as is now looked for after the *Birth, Death, and Ascension* of our Redeemer; Let it be well considered, whether it means any more then a returning to their Countrey by way of Preparation to their Spiritual returning unto the Kingdom of their rejected King; or whether (as I rather believe) the main intent of all the Prophets who Prophefied ought in relation to what should be after *Christ's Ascension* (when the Partition-Wall was broken down, and *Jews* and *Gentiles* made one people) had not respect to *Christ's Kingdom* only on Earth, as it should be manifested at his *first coming*, or at the *second*, till the end of the World. *Isaiah* in his 60. Chapter and to the end of his Prophecie; and *Daniel* in the last of his Prophecie; concur with *St. John* in the last of his *Revelation*, in predicting the glory of that *Spiritual Kingdom*; which, though it be upon *Earth*, will not be an *Earthly Kingdom*, nor so inglorious as that will be at best, in respect thereof, which shall be confined to *Sion*, and *Jerusalem*, in the Land of *Canaan*; For, *When the new Heaven and the new Earth shall be created, the old Name shall be left as a curse, and the Servants of the Lord called by a new Name*, *Esa. 65*. This, and other Prophefies concerning *Christ's Kingdom* to come upon *Earth*, are (as I understand him) well considered, by my good friend, *Mr. T. M. of W. Senior*, in a Tract of his which I have lately seen, with respect to the *Jews* temporary condition and Countrey; so far forth as they seem to concern them by way of prepa-

preparation to what shall be hereafter : For, their
 antient Country, being (as I think) a part of that
 Garden which God planted Eastward in *Eden*, shall
 no doubt, when *Christ's* Kingdom more visibly ap-
 pears, have many Prophecies there locally, and li-
 terally, as well as spiritually fulfilled ; and my intent
 is not to contradict what other men believe of that
Mysterie , but, rather to prevent such mistakes as
 may be repugnant to the Essentiality thereof. When
 I contemplate the said Kingdom of *Christ*, and his
 personal Reign here on Earth, looking backward,
 and forward, upon that Experimental knowledg of
good and evil, which *Mankind* is likely to acquire, in
 the *six days* of a 1000 Years apiece ; and the
 Knowledg also, which will be gotten in that *seventh*
part of time wherein *Christ* shall come, both to
 the full Illustration, and destruction of all that is
Evil, and to the plenary Demonstration and Per-
 fection of all that is *Good*, for restoring the *Saints*
 who shall live and reign with him, to that *Paradi-*
sical Estate, out of which our first Parents were
 excluded : When (I say) I contemplate this, I have
 such a strong desire to express what I glimmeringly
 apprehend of it, that, being unable to perform it,
 it makes me so sick and faint in Body and Spirit,
 when I attempt it, that I am forced to desist from
 those contemplatings to recover strength, lest di-
 stracted by the variety of *Notions* ; I might in that
 weakness, either extend my expressions to more then
 this Generation can yet bear ; or, to that which
 may be misapprehended ; being forced to cry out in
 my heart with *St. Paul* : *Oh the depth of the riches*
both of the Wisdom and Knowledge of God ! How
unsearchable are his Judgments ! And his Wayes past
finding out !

12. I set no bounds to Gods *Mercy*, nor am hopeless of the extent thereof to any whilst they are in the flesh, until they have utterly excluded themselves by wilful malicious and final obstinacy, and who they are *I* cannot certainly know; Therefore, neither judge peremptorily of any, or neglect to pray for them: No nor to pray for the persons of *Antichristian Prelates*, who have perverted the true intent of *Evangelical Episcopacy*, which *I* reverence: For, *I* believe it possible for some of them to repent and be saved, though they are the worst of all men who seem to be Members of *Christs* Visible Church: Nor am *I* incredulous that there are, were, and shall be, in every Age, a Remnant of those called *Jews* (though the worst of all men without the Visible Church) preserved according to the *Election of God*, and brought into *Christs* Fold: But, whether there shall be such an *Universal return* as some think, *I* am yet doubtful, it being nothing pertinent to my personal saving Faith. For, though it was expedient (as *David* Prophetically prayed in the 59 *Psalms*) that they should be scattered and not utterly rooted out, to preserve Gods people mindful both of his *Mercy* and *Severity*; yet by the words of *Christ* to the *Pharisees*, and chief *Priests* (the Representatives of that Nation) *John* 7. 34. *Ye shall seek me and not find me, and where I am there ye shall not come* (as also by what *David* presaged of their distempered composition when they should make shew of preparing to a Return in the Evening of the World) we may have cause to be jealous that the preparations now rumoured, are but a *Preludium* to some designe of the *Devil*, to stir up and bring together G O G
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and MAGOG, all open and secter Enemies of *Christs Kingdom*, to prosecute their last Attempt against it; For, I hear not of any change in those *Jews* or *Israelites*, from their Apostacies and Malicious Blasphemies; but only, a seeking after their old earthly Inheritance, and things meerly pertinent to this life; whereof there is no promise to them who first seek not the *Kingdym of Heaven*. We are not, as some imagine, to depend on the *Jews Universal calling*, as if the Kingdom of *Christ* should not be compleated until then; For, our dependancy is not grounded upon what they or any other shall do. We were of those Nations, who sat heretofore in *darkness*, and in the *shadows of Death*; but have now a *Light* shining upon us to the increase and confirmation of our Joy. A Son is born unto us, upon whose shoulder the Government is imposed: his Name is *Wonderful, Counsellor*, the *Mighty GOD*, the *Everlasting Father*, the *Prince of Peace*, of whose Government there shall be no end. The Kingdom of *David* is already settled upon him, and the *Jews* do seek in vain to bring to pass what they hope for, as appears, *Isa. 9.* who affirms they should say in the pride of their hearts, *The Bricks are fallen down, but we will build it with hewen stones*; But, *They turn not*, saith he, *to him who smote them, nor seek the Lord of Hosts*; and for that cause, saith the same Prophet, *They shall be cut off, head and tail, root and branch, in one day, even their Leaders, and they that led them*. Moreover he presaged what horrid confusions should come upon them; and that *GODS* hand after several visitations, should be still stretched out against them; That, but a Remnant of them should return,

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though they were as numerous as the Sea-sands ; and that a passage should be made for that *Remnant* as miraculous as when they came out of *Egypt*, *Isa.* the 9, 10, & 11. Chapters. These Prophecies considered with what ye find, *Isa.* 75. and in other Scriptures, incline me to believe that whatsoever is predicted concerning the *Israel of God*, after the Ascension of *Christ*, relateth not singly to *Jews* or *Gentiles*, but to both as they are united and made one People in him ; and I leave them who think otherwise to their own Judgment, till they see cause to the contrary, as freely as I desire upon the same terms to enjoy my own ; For, be it still **REMEMBRED**, that this is cautionarily intended, without purposing, ought in opposition to what is believed by others upon better information than I have yet had.

13. I will a little more enlarge my self as touching those Prophecies relating to the *Jews* : for when my heart inclines me to express what I think pertinent to Gods Glory in my Generation, it will be required at my hands if I neglect it, though my *Cautions* and *Remembrances* be little regarded. The foreſaid *Rumour* seems but a trifling occasion, yet, that impression which I perceive it hath upon many, and the event which it may have if there be any truth in it, makes that very considerable which I offer to be heeded. He, whom we believe to be the *Antichrist*, hoping to divert us from taking him to be that *Mystical man*, hath a long time pretended, and caused it to be written and preached that *Antichrist* must be a *Jew* ; And now, perhaps, the *Devil* (who first laid the foundation of his kingdom, and mystery of *Iniquity*) is hatching somewhat

to improve that *Fallacy* by a *Jewish* design; and by cherishing an Opinion that the *Jews* are to have their Temporary Kingdom established again in the Land of *Canaan*; And many Prophecies (which I am perswaded never intended it) are interpreted to that purpose, by some who would not have made such interpretations, if they had heeded what evil consequences it may produce. Let therefore my *Caveats* be well heeded (though I am worth little regard) lest we concurring with the *Jews*, in misunderstanding their Prophets, invalid the Interpretations which the *Apostles* and all Orthodox Primitive Christians, made of those Predictions which foretold the spiritual Kingdom of *Christ*; and strengthen the *Jews* in their *Judaism* and infidelity, to the destroying also of our *saving Faith*. For, if we grant those Scriptures ought so to be interpreted as they are by some among us; then, the *Jews* will affirm that those Scriptures also, ought so to be understood whereby we are confirmed in believing the true *Messias* is come: Yea, this they will then say, notwithstanding all we shall alledg to the contrary, if we varie from that sense in which they were applied by *Christ* and his *Apostles*; and we shall thereby shake the Foundation of *Christianity*, in regard those Prophecies now interpreted to signify the *Jews* recovering a Temporal Kingdom, after the Ascension of *Christ*, are some of those Prophecies upon which our Belief is grounded. Much is expressed of GODS love and respect to *Jerusalem* and *Sion*, in *Palestine*; and no doubt, they being the Seats of Gods *outward worship*, and the most eminent Places of their Habitation, who were then his chosen people, he had respect unto them for

their sakes, and loved them more then all the dwellings of *Jacob*. But, after the *Messias* was rejected and by them crucified, it were a very low and mis-beseeming Opinion of GODS love and regard, to imagine he had any respect thereunto, after he had made it a Desolate and Ruinous heap. For my part, I do not believe that he hath any more regard of that *City* and *Hill*, then of our *City* of *London*, and *Tower-hill* annexed; or that the glorious things, which were to be fulfilled after Christs Incarnation and *Ascension*, and predicted by the Prophets, had relation any otherwise then to the *Spiritual Sion*, and that *Jerusalem*, which is to descend from Heaven. It is said, *Isa. 60. 19, 20.* (to the Church of Christ Typified by *Sion*) *The Sun shall be no more thy Light by day, neither for brightness shall the Moon give Light unto thee; The Sun shall no more go down, neither shall the Moon withdraw her Light, for the Lord shall be thine everlasting Light:* To the same effect, it is said thus, *Rev. 21. of the New Jerusalem, The City had no need of the Sun, neither of the Moon to shine in it, for the glory of God doth enlighten it, and the Lamb is the Light thereof.* This is not likely to intend that *Earthly Sion* and *Jerusalem*, which is in *Palestine*, where there will be need of the Sun and Moon, whilst they are in Heaven, even in a literal sense, in which sense, that Scripture had no relation to the *Jews*; nor many other things which were predicted by the same Prophet, but in a Mystical sense only, with reference to *Jews* and *Gentiles* united in the Kingdom of *Christ*, after the partition-Wall was broken down; according to that interpretation which I believe our Saviour made of them when he opened

The second Petition.

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opened the Book of *Isaiah's* Prophecies, and finding these words, *Isa. 61. 1. The Spirit of the Lord is upon me, because the Lord hath anointed me to Preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the Captives, and opening of the Prison to them that are bound, &c.* And a little after it is said, *They shall build the old Wasts, they shall raise up the former Desolations, and they shall repair the wast Cities, the Desolation of many generations, &c.* And after all this, he added, that, *this Prophecie*, was that day fulfilled in their sight; and if then fulfilled, there is not such a fulfilling to come as is expected in a Carnal mode; But, a compleating of that Spiritual Kingdom which was then begun. Meditate seriously the Prophecies of *Isaiah*, beginning at the 60 Chapter, to the last, and they will evidence that though there be some hints particularly relating to the Kingdom and Nation of the *Jews*, whilst they were under the Law, their principal intent, was the Estate of *Christ's Kingdom*, both at his first coming, and afterward, until his second coming and Reign more visibly upon Earth; and to demonstrate unto his Church, consisting both of *Jews* and *Gentiles*, made one Flock, what should befall them by reason of their many prevarications after his first coming; which have since that time, been equivalent to the Jewish Apostacies before, and at his first Advent. For, I will be bold to tell this Generation, that the *Christians* have followed the *Jews* since the coming of Christ, in all their former Deviations, as if they had taken them for their Pattern, yea, just as they did from the day where in *Moses* gave unto them the Law, until their *Messiah*

fiab came: And, if he come not again quickly, the Professors of the *Gospel* will be as much corrupted as they, and fall by degrees into an Apostacy and Obduration parallel to theirs; But, I hope God will prevent it, by making the Apostacies, Impositions, and wickednesses of depraved *Jews* and *Gentiles* now called *Christians*, to be at last as Advantageous to the Kingdom of Christ, as the Perverseness of the *Jews* was to the *Gentiles* at his first coming. That, which first occasioned some (who seem to insist on it as an Article of our *saving Faith*) to believe there will be such a Restoration of the *Jews* to their Temporary Kingdom as is now expected, was the vain curiosity of those *Christian Doctors*, who, to be reputed Learned in *Rabbinical Mysteries* followed the Interpretations of the *Jewish Rabbins*, who lived since the *Ascension*; Some of whose malicious falsehoods in perverting the Interpretations made by their *Rabbies* before Christ's first coming, I long since discovered, in my Exposition of the *second Psalm*; in particular the falsehood of *Rabbi Solomon*, who in his Exposition of that *Psalm* (written in a Language known then to few but themselves) confessed it was by their Predecessors expounded literally of Christ to come; But, then was, as he said, to be expounded literally of *David*, to answer *Heresicks*, meaning the *Christians*. This Exposition of mine upon the *second Psalm*, with nine other *Psalms*, was lost in Manuscript when my House was plundered, not likely to be recovered. What might be said more to this purpose, would fill a Volume by it self, and take up more time than I can spare at present. All therefore which I profess to believe touching the Calling

Calling and Conversion of the *Jews*, is this; That as *David* saith, *In the Evening they shall return*, &c. *Psal.* 59. That is, they having, notwithstanding the Preaching of the Gospel, now almost 1700 years, run rambling and sharling like Dogs round about the City in their impenitence, grumbling and unsatisfied, shall return in the *Evening of the world* in the beginning of that *seventh day of a thousand years*, in which *Christs* personal Raige is to begin; (at least so many of them whose incredulity, as *Pauls* did, proceeded from ignorance onely, and not from malice) For, then he, who at his first coming said unto them who believed not, *Where I am, thither cannot you come*; shall come again to them; and they seeing him whom they crucified and pierced in his Glory shining round about them, as *Paul* saw him at his *Conversion*; shall with hearty penitence mburn over him, as one lamenting for his onely Son; and then shall the Joy of *Jews* and *Gentiles*, and the *Kingdom* of their *Christ* begin to be at full upon earth, and be full in perfection at the close of that day.

14. I have been so large in this seeming digression because I fear there are many Professors of *Christe* weak and wavering; that if they should see a temporal prevalency wrought out by the *Jews*, whilst they persevered in their malicious *Judaism*; they would be more prone (as it seems intimated by one of the Prophets) *To take them by their garments; and say, We will go with you, and take share with them* in a such temporal King and Kingdom, as they look for; rather then continue constant (in persecution) to him whom they have professed. Pardon this fear, for, I have seen too many causes of it, as well

in other respects, as by the misapprehensions of some who transported beyond sobriety, have raised pre-conjectures from the *Rumors* aforementioned, of accomplishing that thereby, which they had formerly resolved within themselves, to be the fore-determined Decree of God. For, they seem to believe that it will shortly succeed in the mode by them fancied, and as they themselves wish it might be. Indeed, If (as the Proverb is) *wishes were Thrushes, we might all eat Birds*: But, I believe it will not so fall out. The digging for a *Trumpet*, in a great Mountain, by the sound whereof (as the Report goes) the *Nation* must be gathered together, may be a long work; and it is sufficient to discover that the whole matter may be fabulous, or justly suspected so to be; or that (if it be not a Jeer or a device to befool some) there is an *Imposture* as aforesaid hatching, to a worse end. For, what usefulness is there of a *Material Trumpet*, digg'd out of the Earth, to proclaim the approach of the *Eternal King* and his *Kingdom*; or to call a *Nation* out of every nook in the wide world? Such *whimsies* I am not taken withal, nor can believe the perfecting that *Kingdom*, which we look for upon the earth, depends on such Absurdities, as are fancied by many, in other modes. To gain credit to the aforesaid *Rumour*, it is written, that they who call themselves *Israelites* have a wise and holy *Prophet* among them to be their *Conduiter*, by whom their *Design* is carried on; and some with us do suppose him to be *Elias*, though *Christ* himself hath told us he is come already: And some other think him to be that *beloved Disciple*, mentioned in the 21 Chapter of *St. Johns Gospel*, where our *Saviour* presaging in what mode *Peter* should suffer

suffer, and he then asking, What that Disciple should do? was thus answered, *If I will that he tarry till I come, what is that to thee? follow thou me:* Whereupon some inferred, that Disciple he should not die, though (as was then averred in the words following) *Christ* said not so; nor (as I believe) intended it should be so understood; yet, that interpretation is retained by some to this day, and now (as I hear) made use of to countenance the fore-mentioned *Rumour*, whereof I confess my self incredulous, for the reasons afore expressed. Doubtless, when such an occasion was given to have it explained, *Christ* would not have left that ambiguous which was misunderstood; and so I believe of every mysterious expression, which is necessary to be known by all men as pertinent to their Salvation; unless it be to make us wary by what Spirit we interpret holy Scripture; lest that which leads into all Truth, may by our negligence, or vain curiosity lead us into errors if misapprehended. If there be any point mentioned in holy Scripture, relating to the Kingdom to come, which is topical, or national, let them look to it whom it concerns; for, I conceive not that it any otherwise concerns us, then as it shall have an Universal Localiz upon earth, without respect to any Nation or Place in particular, as appears to me, by the words of our Saviour to the woman of Samaria: *John 4. 21, 22, 33. Woman, said he, believe me, the hour cometh when ye shall neither in this Mountain, or in Jerusalem worship the Father. Ye worship ye know not what, &c. But, the hour cometh, and now is, when the true worshippers shall worship in Spirit and Truth, &c.* VVhence I collect, that if Place were not essential to the true VVorship of God, when

when *Christ first came* into the world, it will be less essential thereunto at his *second coming*, or to have it limited to a narrower extent, then to the whole Earth and all Nations.

15. I am not doubtful, but that in the last times there will be some extraordinary and eminent transactions, (and some in the next year after this 1665. and during four or five and thirty years after 1666.) in relation to the approaching *Kingdom of Christ*; and to those who have been so many Ages reputed the Off-spring of the *Patriarchs* scattered throughout the world; and I believe God will in his own time fulfil all his *Judgements* threatened for their Apostacies and obstinacies; as also his gracious *promises* made unto their *Fore-fathers*; but when that will be accomplished, that or in what manner will be done, which is expected concerning the *Jews*, I leave it to Gods good pleasure, and unto them, to search in what mode it will be, who think it concerns them more then I do; who are contented with those *manifestations* which I finde in the Word of God, not repugnant to each other, or above my understanding. There will be such *Signs VVonders* and *Miracles*, as have been fore-told; as also, extraordinary preparations by *Divine Providence* before *Christs second Advent*, which the *Elect* shall have sufficient means to know, and make such use of, as most tends to Gods Glory, and to preserve them faithful to the end. Yet, unsafe it may be, and an occasion of multiplying needless fears, and troubles upon our selves, to make such *Ideas of Christs Kingdom and Raign upon Earth*, or such *signs* of its approach as are not plainly warranted by the *VVord of God*, whose hidden wayes are past our finding out; and
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so much as is revealed will be obscure to them, whose unsanctified hearts seek after it in *curiosity* onely; or, with more desire to finde them sutable to their *own imaginations* (that they may have somewhat wherein to glory) then to make their *ways* conformable to Gods. VVe are much taken with *Novelties*, especially when we our selves first bring them to light; and very apt superstitiously to repute things *holy* or *unholy*, which have neither *holiness* or *unholiness* in them, except by our abuse. VVe esteem some *unholy* which are *sanctified*; some other to be *holy*, which have no *holiness* in them, but rather, that which is most contrary: For Example; That is said to be the *Holy-land*, which hath been during many Ages the most accursed of all Lands: That to be a *holy War*, which was but a wicked politick divertisement of *Antichrist* to prevent the Interruption of his growing *Grandeur*, by the Kings and Princes, whom by that *Engine*, he fosl'd into an employment far from home. That is said to be a *holy Nation*, which hath had a long time, no more holiness in it, then *Judas* who betrayed *Christ*; They are invocated and hallow'd as Saints, and holy Martyrs, who were Traytors both to God and men; and whilst they lived, not reputed so holy as some of their Neighbours. And that *Cross* whereon our blessed *Saviour* was crucified, is not onely called *holy*, but reputed worthy of *Divine honor* also, and hath many costly buildings dedicated thereunto, and the chips of it sold for precious Relicks at dear rates; though in truth it is not so holy as the *Gal-lows at Tibourn*, because that was intended for the execution of *Justice* upon *Malefactors* only, though perhaps innocents do suffer thereupon, other-while

while. We have many Inventions of our own. The Devil hath so many deceitful *Wiles* also, whereby to make false shows, that he is promoting Gods *Work* with him, in every *Dispensation*, that, I suspend my belief of *new Apparitions*, until I am fully convinced by a better *Light* then mine own, bearing witness thereunto; and therefore, have here thrust in such *Caveats* as came into my heart, to be a *memorandum* both to my self and others; believing that, whensoever Gods *Kingdom* comes openly into the world, or invisibly into my heart (where I feel it to be in some degree) it will always evidence it self without delusion: For, it is the *Kingdom* of our heavenly Father, which we are taught to petition for in this Prayer, and nothing like the Kingdoms of this world.

16. This is that *Kingdom* whose coming the *Saints* have long expected; and though I mis-judge not of their so doing, who call it the *Fifth-Monarchy*, I think that Title too mean an Appellative, in regard it is an *Eternal Kingdom*, having no relation to *Earthly Monarchies* in respect of their *precedency* or otherwise; but an *Absolute Kingdom* depending on it self and on him onely, who is the Supream King thereof. And when it comes into the World, it will be little available to those who shall not find it to be in some measure come (or so coming) into their hearts, that they may be made one with it, and with the King thereof, by *Faith* and *Love*. This is not a *Kingdom* like that of the *Nations* which the *Israelites* foolishly desired when GOD raigned over them; nor is this King such a one as many other have as sottiishly coveted, and when they had him cried out to God to be delivered from him, because
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of those oppressions and slavish burthens, which his ignorance, wilfulness, pride, luxury and vanities brought on them; not considering, that their own base flatteries, and the much wickedness which is in themselves, had perhaps occasioned those defects and exorbitances, which were in him; nor heeding that they perpetuate a reciprocal increase of destructive sins and mischiefs in and upon each other; But, each Party so blames, and is so jealous of the other, without observing what is amiss in it self, that neither take care of amendment; nor is so diligent to get, and exercise the means of doing what is good, as to be Masters of power enough to do what evil they list, and to whomsoever they please. With this *King* and his *Kingdom*, it is not so; the *Sovereign* and *Subjects* thereof are inseparably one in *Love*; the *services* to them belonging are perfect Freedom; and they are *Justice* and *Mercy* in the abstract: the *Kings* of this world neither love to hear of this Kingdom, nor believe it will ever come; yet they are often in much fear of it, and for the most part enemies to them who profess the belief and expectation thereof; yea, very jealous (how innocently soever they behave themselves) that, under pretence of Devotion, they plot and prosecute Designs to the subversion of their *Dominions*, or Royal *Prerogatives*. And, we lately had experience that some contentious persons may be deluded, and misled to the destruction of their own persons, and other mens, (or of their peace, at the least) by taking into their hands that *Sword*, which belongs not to *private men* in that mode, as if they thought the coming of this *Kingdom* were attainable as well by the *activity* of the Saints in *Fighting*, as by *suffering*

fering, patience and praying; whereas, they who are guided by sound and sober Principles, do believe and wait for that which they call the *Fifth-Monarchy*, in Gods own *VVay* and *Time*, according to his own good pleasure, and with that patience which becometh *Saints*, without presuming peremptorily, to determine in what manner CHRIST shall appear and Reign upon the Earth, otherwise then is plainly revealed in the *holy Scriptures*; and contenting themselves with such glimmerings thereof in mysterious Figures, as may be sufficient to raise contemplative Souls, above that which they hear and see; For, these know that their frail, narrow, earthen Vessels are not able to comprehend the Glory of it at full. They who have not attained to this moderation and prudence, do sometimes give just occasion of offence or suspicion to the *Civil Powers*, as aforesaid, by misunderstanding holy Scriptures and Prophecies, concerning the *Kingdom* here prayed for, supposing it is to be conquered by the *temporal Sword* in their hands; and that the binding of *Kings* in Chains, and *Princes* in fetters of Iron, with such like expressions, are to be understood in a gross literal sence; whereas, if the *temporal Sword*, shall be any way useful toward introducing of this *Kingdom*, it will be but preparatorily onely, in the hands of the *Enemies* thereof to do execution upon each other, according to that Prophecie of *Haggai*, *Their Riders shall come down, every one by the Sword of his brother*, Hag. 2. 32.

17. The *VVeapons* of our *VVarfare* are not carnal but spiritual; and the little heed taken thereof, inclines me often to mention it; For, it is the two-edged sword of the *VVord* and *Spirit* proceeding out
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of his Mouth, whom *John, Rev. 1. 16.* saw standing in the midst between the seven Golden Candlesticks, which must overthrow the strong holds of *Antichrist*, and his confederates, obstructing the Advent of this Kingdom; toward the exaltation whereof, our *Saviour* might have obtained when he was upon the Earth, a more powerful assistance, then that *Sword* (had he so pleased) by praying for it to his Father, even *more than twelve Legions of Angels*. But, so far was he from approving the use of *Temporal Swords*, or outward violence to propagate his Kingdom, that when a *Disciple* of his drew such a *Sword* in defence of his person being betrayed (and thereby cut off the ear of *Malchus*, a confederate in the Treason) he healed the wound, commanding the *Sword* to be put up, and said; that *Whoever made use of the Sword* (to the purpose aforesaid, as I conceive) *should perish by the Sword*. This we have seen fulfilled upon some, who seemed zealous of *Christ's Kingdom*; and I believe it hath often heretofore, and may hereafter be fulfilled upon many to their destruction in the flesh, to whose souls *GOD* will be merciful, if their zeal were not a cloke for secret pride and malice unrepented of. For, God otherwhile permitteth, even some who are true Children, and *Subjects* to his Kingdom, to be transported into such Extravagancies as their natural corruption inclines them unto, and to be thereby liable to open sufferings in the flesh; and to be nevertheless partakers in secret of his *Everlasting Mercy*; partly, to make other Children of the Kingdom, the more watchful and careful to examine by what spirit they are moved; and partly (as I conceive) to bring somewhat pertinent

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to their considerations also, who are as over-zealous another way, in seeking more to establish their own Kingdoms than *Christ*.

18. This last Clause, I have inserted, to prevent such mistakes as may occasion the giving just offence, or of infringing the *Civil peace*, or of scandalizing our *Christian Profession*, by imprudent Designs or uncharitable Actings; and I hope it will have some good and seasonable effects: For, the Spiritual Adversary is cunning, and so well knows how to work upon our Melancholy Distempers, that, even in those things whereof our Natural senses are most capable, we may be much deluded, as by many Experiments may be Demonstrated. (For example) A *Divine Preaching* in a Cathedral Church, one of the Auditorie suddenly cried out, as if he had been affrighted with fire, whereupon a great part of the Assembly (they themselves not knowing why) apprehending the Church to be on fire, suddenly and hastily tumbled out of their seats one over another to get out of the doors, and so obstructed the passage, that some were troden under foot, and some stifled in the throng; in which fright, one thought he saw the fire, another that he heard it crackle, another, that he felt the molten Lead drop upon him, with such like misapprehensions, whereof there was no cause at all by fire or otherwise. Likewise, an Acquaintance of mine being at Sea, (where a supposition in the night, that the Ship had sprung a leak, put them into a general pannick fright) he sitting in his Cabbin, fancied that he felt the cold water come up to his feet, then to his knees, soon after to his belly; which (as it usually fares with them who seldom go into cold water)

water) made him pant, and so think his breath taken away thereby, that, he should immediately expire his soul; Yet, there was no water entred into the Ship. This he told me in such a manner, as if he had been then sensible of that distemper by his misapprehension. Much more therefore, may our Fancies delude us by Spiritual misapprehensions, if we be not waware of surprizes; especially when such imaginary Objects, and false Representations, of our frail deluded senses are, heightened by that which is cunningly suggested by the Devil. Perhaps, it will be thought by some, that in this and some other Expressions, I ramble from the matter in hand. But be it known, that the way of a *Contemplative Soul*, being like that of an *Eagle* in the Aire, (which is the Hieroglyphick thereof) tends directly toward what it seeks, though it appears not so to the beholders; and to what quarter soever it flies, minds that *Carkas* which is the true nourishment thereof.

19. Having declared what *Kingdom* that is which we pray for, I will now shew unto whom it belongs, which is evidenced by this pronoun *THY*. It may be collected from what I have already expressed; Yet, that wheteunto my *Asedication* thereupon leads me, will not be useless. The word *THY*, implies, that this Kingdom is our Fathers to whom we pray: Not a Kingdom to be possessed by a single Person whom we know not, who perhaps may be a Stranger and a Tyrant, or such a one who will suppose (as most earthly Kings do) that it was conferred upon him, meerly for his own sake, without respect to the welfare of the people under his Jurisdiction; as if the Commonalty of all Na-

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tions had been born to no other purpose, but to be inflaved to their Will, or to be Servants at best, to advance their Pomp, and to be serviceable to their Lusts. But, this is not to be feared, when this *Kingdom* shall come. We know whose the *Kingdom* is, and who shall Reign over it. It is our *Fathers Kingdom*, and that assures us (as is before hinted) that in praying for it, we petition for that which tends not only to our Fathers Honor, but to our own Preferment also. We have no possibility to be totally freed from the Tyrannies of Temporary Governments and Governours, but by the coming of this *Kingdom*; For neither *Democracy*, nor *Aristocracy*, nor a *Monarchy* regulated, nor any other humane Form of Government, how often soever we change Persons, is free from corruptions, or the increase of them likely to have a stop, until this *Kingdom* comes, which (were it but in respect of that alone) will make us partakers of the greatest *Temporal Mercy* that may be enjoyed upon the Earth next to our deliverance from Sin: For, so intolerable are the Deficiencies and Oppressions of *Supream Governours*, throughout most Kingdoms of the World, in relation both to *Temporal* and *Spiritual Interests*, that some *Nations* care not who comes to Reign over them, so they may be delivered from their present *Tax-masters*; Yea, are contented to be invaded by Strangers, to be beaten by their Enemies, and to adventure whatsoever they will impose upon them, because, they believe it cannot be worse with them then it is, or probably will be; though they have had, long time, experience, that, *Seldoms comes a better*. This sad condition, the *Subjects* of this expected *Kingdom* shall

shall be delivered from, when it comes. Our Father hath made us free Denizens thereof; Co-heirs with his *Eternal Son*, and given us Thrones with Him, by an unquestionable, unrepealable *Decree*, written and signed with the precious Blood of our Eldest Brother, whose Love did voluntarily purchase it for us at that dear Rate. It cannot be expressed in words, to set forth how much he tendred our Welfare, in prescribing this *Prayer*; or how strongly it obligeth us to make a thankful and right use of it.

20. Thy Kingdom COME. The last word in this *Petition* is not so to be so understood in the *Future Tense*, as if the *Kingdom* thereby prayed for, had not a being heretofore, and at this present upon Earth; For, it is in part already Demonstrated to be otherwise. All therefore, which will be further necessary to be insisted upon to that purpose, resulting from this word COME; is to mind us, that this *Kingdom*, is not yet so perfectly manifested as it shall be when that *long Day* is begun, in which the *great Assize* will be holden, wherein the *King of this Kingdom* shall come to Judge the quick and the dead. I do already contemplatively behold it approaching by the Eye of my Soul; But, that Eye is so dim, and my Body so frail, that my Heart is unable to comprehend (much less my Tongue or Pen to express) that little which I conceive thereof: But, of that unutterable *mystery*, I can truly say this, that, whosoever endeavours to declare in what manner *Christ* shall come and Reign upon Earth, undertakes a work like his, who strives to put the whole *Ocean* into a Nut-shell, and that, if the glory of this *Kingdom* were comprehensible by us,

in this estate wherein we now are, it would not be answerable to the expectation I have of it: For the most excellent External things which we can either enjoy or know in the flesh, are insufficient to illustrate the perfection of it by way of allusion; For, the clearest Notions of such *spiritual Objects*, which we may attain unto, will be dissatisfactory to the Soul until it is in a glorified Body. Nevertheless, we may be made so apprehensive by Grace and Faith of the *Kingdom to come*, that, we may by Patience, Meekness, Humility and Love, wait contentedly for what is promised; and be preserved in a constant expectation thereof until it comes; whatsoever Clouds are evaporated from Humane Ignorance; and whatsoever Mists may be raised by the Devil, to make us doubtful thereof: And this we are to Communicate to each other, so far forth as it is revealed by the Word and Spirit of God, to confirm the belief and expectation of this *Kingdom*: For, though they were reputed Hereticks termed *Millenaries*, who professed the personal Reign of Christ upon Earth, and that (according to St. John) *Rev. 20. 4.* the *Saints* should Reign with Christ a *1000 Years*: Yet, after the Testimony of the two *Witnesses* was finished; which (as I conceive) was when the two Testaments were compleated, with a Malediction upon them, who should *take from*, or *add ought thereto*, *Rev. 21. 18, 19.* that Opinion was received for Orthodox by the *Primitive Christians*, till the *Beast*, which rose out of the *bottomless pit*, made war against them, and slew them. For, many of the eminent Doctors and Martyrs in the first Ages were of that Judgment (to wit) *Irenæus, Justine Martyr, Tertullian, Ori-*
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gen, Cyprian, and divers other Christians, both Learned and Unlearned. And, I find by examining it, that most *Hereses* sprung from real *Divine Truths*, misunderstood by humane Ignorance and rashness; Such *Mysteries*, being like the most excellent strains of *Musick* in this respect, that, as when the *Voice* or a *String*, is under or overmuch strained, though but a little, it makes a harsh discord; So, a little varying from the *Truth*, makes a damnable error. Now, perhaps, that which I have here casually inserted concerning the two *Witnesses*, being my private Judgment, wherein I know no Antient or Modern Interpreter concurring, may seem a presumption. But, I have given such Reasons of what I believe concerning them, in a Tract intitled *Parallelogrammaton*, whereof part was imprinted when I was close Prisoner in the *Tower*, and the rest taken out of my Chamber by the Gentleman Jaylor, there (amounting to almost a 100. pages) that, I conceive it will make it more probable that those *Witnesses* are both slain and risen again, then any thing yet alledged to the contrary; and therefore if those papers be not freely restored, I will revive them, God vouchsafing me time and enablement. And, if what I have thereby, and hereby expressed concerning the said two *Witnesses*, and the Nation of the *Jews*, with what might be added, were well considered, it would not (as I believe) be so generally believed as it is, that, *Christs* coming personally into his Kingdom upon Earth, is deferred, either because the *Jews* are not yet called, or the *Witnesses* not yet slain and raised up again.

21. That, there is such a *Mysterie* to be manifested, as the *Kingdom to come*, there need to be

no better evidence thereof, then the Witness which the *Spirit* of God beareth unto it in our hearts, by concurring with that rational faculty in our Souls, which distinguisheth us from brutish Animals. *Common Reason* dictates, that whatsoever a friend of whose true worth we have had long experience in all changes, shall warrant us to ask in his *Name* of another person, in whom he hath an undoubted interest, we may confidently petition for it; and it were a great injury done to his Love and Dignity, if we should suspect he did advise to ask for that which was not grantable, or unlikely to be obtained. The same Reason tells us, that if a gracious earthly Prince, hath been openly Scorned, Dishonoured, Reviled, Betrayed, and every way inhumanely abused; It is just he should in the same place, be as openly and as much as is possible vindicated, and glorified, to the shame of his malicious impenitent Enemies: How much more just then is it, that the *Eternal Son* of God, Lord of lords, and King of kings, should be glorified in his own *Kingdom upon Earth*, in the sight and presence of his *Saints, Angels*, and all those by whom he was causlessly dishonoured, betrayed, and most cruelly and ingratefully recompenced with evil for good; with hatred for Love, and with all manner of Indignities, for incomparable well deservings? If this be just with men, shall the righteous Judge and King of Heaven and Earth do less Justice on the behalf of his only Son? If herein we distrust not our own Reason, we should less suspect it, when we have a Warrant above Reason to ascertain it, which we likewise have out of the Word of God. As for the witness, which some conceive, the *Spirit* of God, beareth

bearcth to the *Light* which is within them by extraordinary *Revelations*, I must leave it to the soul and conscience of every individual man to try and examine them, as they are enabled: For, that cannot be known or judged of by any, but by them to whom they are revealed, and by that *Spirit* which reveals them, if they proceed from God. VVhere he speaks nor, it will be in vain for any other to speak; and until the *Revelation* of that aforementioned, shall in some measure come into mens hearts; we do but cast pearls to Swine, and shall be in danger to be torn by them, or else reputed madmen and *Phanaticks*, babling we know not what. This also is to be considered, that, though the perfect manifestation of this Kingdom be not come down Universally upon earth; yet it is come, or shall come in a degree toward perfection, first or last, explicitly or implicitly, into all to whom that Kingdom belongs, before they depart out of this life. He that shall come will come, and not tarry beyond his time (blessed be his Name) and he hath given us sufficient earnest thereof.

22. It is said, *Acts* 1.11. *'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'* There is also a cloud of other Testimonies bearing witness to this Kingdom, particularly in the last Chapter of *Daniel*, in the three last Chapters of the *Apocalypse*, in the twentieth of *Matthew*, in the *Psalms*, and in well-nigh all the Prophets, which I cannot now enumerate or insist upon, lest I should interrupt or distract the Meditations of my soul, by withdrawing my heart from those inflowings which

now press upon it; and perhaps consume that little time which I have to finish what I have begun. In those Scriptures, that which concerns this *Kingdom* and the *King* thereof; the manner of their approach, the signs fore-shewing it; the effects of it, and many particulars and circumstances pertinent to those *Mysteries*, assisting us to obtain cognizance of them so far forth as will be needful, both by literal and allegorical expressions, are sufficient to evidence their essentiality to all those who observe and consider them with diligence and meekness to the right end. Yea, it will resolve their scruples, whom an over-curious prying into the manner of *Christs* future personality upon the earth, have made doubtful what to believe, if they shall in humility well consider the difference which is between *Spiritual* and *Natural Bodies*, or of what our future change will make us capable, when that time cometh. VVe have a dim glimmering demonstration thereof, helping us to discern much beyond and above our Natural expectations, by the *transfigurations* of our *Saviour* upon a Mountain in the sight of *Peter, John* and *James*, to whom *Moses* and *Elias* appeared to be talking with their *Master*. For, though the Natural state wherein his *Disciples* then were, was not fully capable of that *Mystery*, which they heard and saw, they perceived enough to make them very well pleased with what they apprehended, as appeared by their words. And, if we had no other Argument whereby we may be ascertained that there will be such a Kingdom upon earth, then the Petition next following, *Thy will be done in earth as it is in heaven*, it will suffice, for it is impossible Gods will should be so done upon earth, unless *Christs* Kingdom should come

come hither as we believe ; nor would Christ have taught us to pray for that which should never be, or impossible to be performed.

23. The Administration of this *Kingdom* upon earth, was always in part visible somewhere, and to some, ever since the time of *Christs* Ascension. And though it was much obscured soon after, when the *mystery of iniquity* began to work ; and more when it was at highest ; yet, even then it was very powerful by secret operations, through the Administration of the *Holy Ghost*, the *third Person in Trinity*, and shall be, until the *King* of that *Kingdom* appears again to personate his distinct Office, with the *Father* and the *Holy Spirit*, who have always an intrinsical co-operation with him. What I further apprehend concerning their joyned-acting in, and concerning this *Kingdom* ; I will offer to consideration, though such *speculations* may perhaps appear *Novelties*: For, sometimes great Fires are kindled by little obscured sparks, and my *Rush-candle* may perhaps occasion the enlightning of many *Torches* hereafter, when my snuff is burnt out. There is an Interweaving of many dark expressions in the *Apocalypse* of *St. John* concerning this and other sublime *Mysteries*, to him delivered ; wherein, things *preceding* have relation to things *following* ; and some things *following* to those which *precede*, by way of *supplement*, as I conceive ; and some also having reference, both to what was *precedent* and *subsequent*. Thus, under correction, I apprehend ; and that, among such, the binding of *Satan* for a *thousand years*, is one ; having respect as well to the restraining of him, from setting up his *Mystery of Iniquity* until the *LET* should be taken away (which was

was before the *Bottomless Pit was opened*) as a re-
 lation unto the time wherein he should be restrain-
 ed a *thousand years* from deceiving the Nations;
 after the *BEAST*, the *false Prophet*, and the whole
Mystery of Antichristianism should be destroyed, by
 the coming of *Christ* to personate his *Kingship* up-
 on earth: For, it was a thousand years after our
Saviours Ascension, and after the *Roman Empire*
 was at highest (and began to decline) before the
Beast which arose out of it could ascend to his height;
 which consumed all the number of years allotted to
 that Empire, until the *Beast* last mentioned arose.
 This time was enigmatically prefignified by *M.* the
 first and greatest *Numeral* belonging to that Em-
 pire; the remainder of their Numerals, to wit,
DCLXVI presaged the time allotted to the se-
 cond *Beast* (the last Relick of that *Monarchy*) mytti-
 cally represented, by that part of *Daniel's Image*,
 which was composed of *Iron and Clay*. For, though
 I must confess I have no Precedent for what I de-
 clare my Judgement to be, nor any other warrant
 but what hath been spoken to my own heart in pri-
 vate; I do conceive (which I have heretofore pub-
 lished in effect upon several occasions) that God,
 though it seems they took no notice of it, gave that
Empire a *Mysterious hint*, in their own Numerals,
 how long it should last after it was at highest, both
 in the main of its first *Institution*, and in that which
 should arise out of it, until the total extirpation
 thereof branch and root. All the said Numerals
 joyned together in order, beginning at the greatest
 and ending at the least, being these, *M.D.C.LXV.*
 and *I*, make one thousand six hundred sixty six. The
thousand years were consumed before the *second*
Beast

Beast, which is the *Mystery of Iniquity*, was contemplated, and then that usurped the whole power of his *Predecessor*; and the remaining Numerals make up *DCLXVI*, which is the number of a *Man*; to wit, the *Mystical man* of sin; and will be the whole time limited, as I conceive, for his wicked *Raign*, after he came to his highest exaltation; and, as I take it, we are to begin to reckon this *double number*, from *Christ's death and passion or Ascension*, not from his Birth; because the *Roman Empire* was not at his highest till then; and declined not until it had Crucified the *Lord of Life*. And if so, we may guess within a short time, how long that *Mystery* may continue, if we knew certainly how many years *Christ* lived upon the earth; and if *Chronologers* have rightly computed preceding times, from his Birth till this year 1665, and that time as I have already said, may be about four or five and thirty years yet to come. I will not so absolutely determine it, as once heretofore I did (being, a little-over heated with Zeal) upon occasion given to treat of that time: For, *Christ* having intimated that a compleat certainty of it, is not revealed to any man in the flesh, I wave that peremptory expression, though I still believe it will be about that time; and perhaps, God sometimes permitteth such casual slips (when they are not purposed) to keep his Children quiet, when they desire things before they can be had, as we do our Children by suffering them to please themselves with uncertain harmless hopes. When the number of the *Beast* is finished, I do believe, there will be a space of time, in which that which is truly *Good* shall be as well made known, as *Evil* hath now been almost six thousand
years

years; and that the time thereto allotted is that *seventh Mysterious Day*, or *Sabbath* which the Lord our GOD hallowed when he had finished his *six days works*; and that the *Jewish Sabbaths* of dayes and years, were but Types of the great *Sabbath* separated from the other *six parts of time*, and sanctified by GOD for himself and his chosen people to rest in; and is called a *Day* by him, with whom *A thousand years is but as yesterday*; it being usual in *holy Scripture*, to signifie many years and times consisting of many ages, by the denomination of a *day*, or *days*; as in *Daniel*, a time of many Generations, then to come, by 1335 dayes, *Dan. 12. 12.* and in the *Revelation*, 11, by 1260 days; and in the same Chapter, by *three days and a half*; and it signifies the whole time of *Christs Kingdom* upon earth, in that place where it is laid, *Abraham desired to see his day, and saw it*: For, he fore-saw it by Faith.

24. *Six days* of a thousand years apiece (as I conceive) was allotted for the men of this *VVorld*, to prosecute therein, those works which they thought they had to do; and were allotted both for their *Probation*, and to acquite (as aforesaid) that experimental knowledge which was desired by our *First-parents*. And in that space of time, both *good and evil men*, who were *Viceregents* or *Subjects*, either of the Kingdom of God, or of the Prince of *this world*, were permitted to be active for their several Interests, according to their distinct inclinations, and to pursue them so far forth, as that *good or evil* which was in them would extend. But, neither the *Righteousness*, which was in the best, is sufficient in it self to perfect their desired *Kingdom*, nor the wicked-

The second Petition.

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wickedness which is in the worst, enough to establish their *Dominion*; because the restraining power of him, who is the *Supream Governour* of all things, would not permit the Adversaries of his Kingdom to be so wicked as they would have been in acting destructively thereunto, though the wickedness of their *Wall*, wanted nothing to compleat or demonstrate their personal unrighteousness, or that perfection of *Evil* which was in them. But, when the great *Sabbaths of years* is come, in which the *Supream Kings* of both, are to manifest and exercise their Powers, in another mode then heretofore, (for at this present) to wit, during the last *thousand years* or *seventh part of time*, it will then evidently and universally appear whether of the two is most powerful; and that neither the *Evil* which is in the worst men, or the *Good* which is in the best men, could thitherto, or shall at that day do any works of their own, which they think they had to do, that will be prevalent to those *evil* or *good ends* which they proposed to establish their respective Kingdoms: For, then will be the *Day of his Power* whose Kingdom was literally prophesied of in the *116 Psalm*: and the *Will* of his *willing ones* be accepted instead of *working*. Their King alone being able to conquer all his Adversaries, letting loose the *Devil* to use the utmost of his *Usurped power*, will break the *Head of Malignity*, together with all the *Kings* of the opposing Kingdoms; and then his Subjects the *Spiritual seed* of the true *Abel* and *Abraham* by Faith, (who for the most part of the former six thousand years, have been subjected in their temporary concernments to *Cain* and his Successors, and ever since his time been persecuted in relation

lation to their worship of God and their King) shall be totally set at liberty for ever; and rest and Reign with him in that Kingdom, judging those Kings and Nations by whose Tyranny they were oppressed; and against whom the Supreme Judge of that Kingdom which they despised, and we pray for, shall pronounce this sentence of Condemnation, Depart ye cursed into everlasting fire.

25. But, though we believe there is such a Kingdom to come; shall fully know the nature of it, whose it is, what advantages we may have by it, which are innumerable, (and intimated in this Evangelical promise, Seeft first the Kingdom of God, and all other things shall be Ministered unto you) if we do but formally seek it, for carnal ends only, it will nothing avail us, when it comes openly into the Earth, until it comes into our hearts also. A Dominion, is there to be exercised, and it is the first place into which the Kingdom of Heaven enters upon Earth. Every Saint hath a Kingship, there to be managed, where-by he must have a Probation, and be prepared for a Throne, in that which will Universally appear; that will be performed, by cherishing those Virtues which may make his Microcosme, or little World, a true Province of that large Kingdom expected; and by subjecting to Reason, and to the Evangelical Laws, all those natural Desires, Passions, and Affections, which have been Rebellious and Repugnant to the Purity and Justice thereof, subduing, and keeping them under, by a spiritual Militia. We ought therefore, to endeavour it diligently, and to take heed that we let not in the Kingdom of the Devil instead of Christs, or, admit into us the Kingdoms of this world; For, most men

men are deluded with false appearances in this case, whereof I have had sad experiments a long time in relation to my self; and, if I shall be credited, may say much to prevent those fallacies in others. Hear then with seriousness, what I shall now express to that purpose. I will begin with some of those deceivable Marks whereby very many think they are made Children of God, and Inheriters of his *Heavenly Kingdom*, before they have any evidences thereof, but such as these ensuing; whose invalidity let them consider. They had an *Initiation* into the Kingdom, by being Baptized with water in the Name of the *Father, Son, and the Holy Ghost*, and had God-fathers and God-mothers, who, for obtaining that Priviledg, promised many things in their Names to be performed on their behalf: But, so were many thousands, who being heedless of such promises, seem by their Lives and Conversations, to be Children of the *Devil*, and belonging to his *kingdom*. They have been outwardly partakers of the *Lord's Table*; so was *Judas*, by what seems a probability thereof, as well as the rest of the *Apostles*, yet, we know he was reprobated. They have done *Miracles*; so did *Simon Magus, Jannes, Jambres*, and others, yet were *Impostors*. They have cast out *Devils* in *Christ's* Name; so did some, to whom he will say, *I know ye not*. They have *Prophecied* concerning him; so did *Balaam* and *Caiaphas*. They have builded goodly *Temples*; so did *Herod*, whose like was not in the world; yet he was a Tyrant, and murdered the innocent Children and *John the Baptist*. They have maintained many such *Priests* and *Prophets* as they affected; so did *Jezabel*, yet was a Strumpet
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and became Dogs meat. They were *frequent hearers* of them who preached the Gospel; so are many who are no *Doers* of what they *hear*; and some, who came but to intrap the Ministers of God, as others did to insnare *Christ*; or else, came to see and be seen, or more to be reputed Religious then with sincere Devotion. They have been *Preachers* of the Gospel, and Assertors of the Truth; so have not a few been, who held and professed it in *unrighteousness*, or preached rather to uphold contention, then to edifie their hearers; and who, through neglect of endeavouring mortification in themselves, have been *Reprobates*; when they preached Salvation to others. They have *fasted* much, given *Alms*, and said many *long Prayers*; so do *Hypocrites*, and so did the hypocritical *Scribes* and *Pharisees*, oft devouring *VVidows* houses under those pretences. They have undergone severe penances, and grievously afflicted themselves; so did the Priests of *Baal* heretofore, and so do many superstitious *Romanists*, and others at this day. They have been *sufferers*; so have *Malefactors* been, *Innocent* *Heathens*; and infinite numbers, who probably had no evidence within themselves, or sence of the *Kingdom* we pray for. Other such-like *Marks* I could enumerate wherewith multitudes are deluded; *Ve* must therefore finde out better *Marks* to ascertain us, That the *Kingdom of God* is *within us*; and these that follow will also be such demonstrations thereof, as if we be not *Traitors* to our selves, may make it unquestionably known to be *within us*.

26. If the *Kingdom of Christ* be *within us*, we shall feel, that we love him who is King thereof with all

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our hearts; yea, more then our selves; we shall be obedient to all his Commands and Laws to our utmost power; Zealous of his Honour, and of magnifying his Name, and maintaining all the Prerogatives of his *Kingdom*, even to the loss of our lives, if need be, and sorry when we fail therein, through infirmity: we shall love our *selves* no more, then to make it a true *Rule* whereby to measure out the love we owe unto our *Neighbours* and *Brethren*: VVe shall always have as well a charitable Love for our *Enemies*, as an affectionate love for our *Relations*; and square our all Actions by the *Evangelical Law* of that *Kingdom*. VVe shall do good for evil; bless them that curse us; pray for them, who persecute us; forgive, as we would be forgiven; be merciful to all Gods creatures, according to their kinds; use them with sobriety and thankfulness; and be afflicted for it in our hearts, when we are knowingly, or ignorantly defective in these or any other duties, as soon as we have cognizance thereof, or suspect our selves to have been any way faulty: VVe shall arrogate nothing to our own endeavours, when we have done the best we can, but ascribe all the honour and merit of what is performed, to our *Heavenly Father* and Creator, his *Son* our Redeemer, and to the *Holy Ghost* our Sanctifier; who are, as it were, the *Triumvirate*, by whom this *Kingdom* is governed. When we finde these marks upon us, the *willingness* of our hearts will be accepted as a compleat performance of the whole *Law*; and we shall have an undoubting assurance that this *Kingdom* is in such a measure within us, as will ripen to perfection in due time. All this, we may finde implicitly contained in those *Benedictions* recorded in

the Gospel, with promises annexed, by our Saviour, to the qualifications there mentioned, *Matthew 5. 3. &c.* Blessed are the poor in Spirit: for theirs is the Kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the Peace-makers: for they shall be called the Children of God. Blessed are they who are persecuted for Righteousness sake: for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, persecute you, and say all manner of evil against you falsely for my sake: Rejoyce then and be glad; for great is your reward in heaven: so persecuted they the Prophets which were before. These are not my words, but his, (even the King of this Kingdom) who will make them good; and as I said before, whosoever shall finde these foresaid marks upon him, may be confident that the Kingdom of Heaven is within him.

The third Petition.

Thy Will be done in earth, as it is in Heaven.

When with perfect assent thereunto in heart, as well as in words, we can say this Petition, our work will soon be at an end; for, we shall then be called home by our Heavenly Father, and there will be

be no more need of such things as are prayed for in the three following *Petitions*. Let us well consider therefore, what we ask for in these words: They amount in effect, to a true *self-denial*, which is the most difficult thing in the world for flesh and blood to submit unto; yea, may possibly be made easie, if it were well considered, that it brings with it the greatest advantages that we can Petition or endeavour for, by any faculty that we can call our own; seeing God, who can and doth renew the *Will*, and inclines us thereto, when we pray that his *VWill* may be rather fulfilled then our own, hath promised assistance. It begins to be easie to a regenerated heart, when it knows that *GODS Will* and *Righteousness* are *one*, and that our *Will* and *Wickedness* also are *one* (as it is meerly our own will) and brings us into all the mischiefs which befall both in this world and the world to come, if we are swayed wholly thereby. In this *Petition*, as in the former, we ask together with what tends to *Gods glory*, that which will both prevent our destruction here, and procure our eternal happiness hereafter. He that knows God as he may do by what he hath manifested of himself, and of his *goodness* toward all *Mankind*, need never to be afraid to submit his own *will* to his; yea, Body, Soul, and all that is most dear and precious in his own esteem, to be disposed of at his pleasure. This knowledge and confidence is ordinarily begotten in most men of understanding, by *reading and hearing his Word preached*, but sometimes (especially in them whose natural Faculties are defective) it is wrought by a *spiritual Instinct* insensibly working in the Soul a conformity to the *VWill* of God, which is always the same, though to

as it seems to change as we are changed. He hath not, as some say, (who delude themselves and others, by sophisticated distinctions) a *secret* and a *revealed Will*, contradictory to each other; yea, so contradictory, that they may be rather judged *two wills* then *One*. This false opinion causes many to be distrustful of Gods good meaning towards *Mankind*; fearful he will reprobate them, when they have done all they can to please him; and consequently (though they profess the contrary, and speak many good words of him) blaspheme his *goodness*; impugning that unto him, which belongs to the *Devil* and *themselves* onely. They, who make unto themselves such a GOD, cannot be better then he; and I shall not wonder if they cannot pray heartily, that *his will may be done*.

2. To excuse themselves, there be some of these, who in effect, do irreverently say thus unto God in their hearts: *Who hath resisted thy Will? Thou knowest that by the sin of our Fathers, and by thy eternal Decree of Election and Reprobation, the greatest part of mankind is left in (or rather thrown into) so sad a depraved condition, that we are neither free to will, or to do what thou requirest.* This is impudently to belie and blaspheme GOD: For, when he said that, *The seed of the Woman should break the Serpents head*, he sanctified the whole *humane Nature* into a capability of performing so much as he requires absolutely at our hands; and hath ever since, and will for ever, at first or at last, so enlighten every man who comes into the World, vouchsafing according to his promise, such a renewing of the *will*, and such a perpetual co-assistance, for asking, to perform what shall be accepted for the deed, to all them

them who shall not wilfully, maliciously and finally resist his Grace, that no deficiency in him can be justly laid to his charge, in relation to our misdoings, as it will be manifested, when all hidden things are discovered at the last judgment. Indeed, as we are meerly in our *depraved Nature*, we can neither do or will ought, that is acceptably good; but, as we are in *grace* we may: For, then to *will*, is freely present with us, and our doings perfected by the Merits of *Christ*; yea, our misdoings are often by him improved, both to his Glory and our Salvation; not that we should sin, that Grace may abound, but that abounding Grace may keep us from sin. If we had not a *Free will* in sufficient measure to do, or leave undone, to chuse or refuse; then were our faculties inferiour to those of beasts, which do chuse or leave such means of preservation as are set before them; nay were this liberty taken away, or quite lost, we could not be justly repared righteous or wicked by our meer persons! default, in respect of any thing which we *will*, or *do*, or *leave undone*. Wise men do not endeavour to force a Beast to that whereunto he is not naturally inclined, much less to that whereunto he hath a Natural Antipathy, and destroy him for not doing that which he cannot. By gentle allurements we may by degrees bring it to change *Nature*, and become serviceable to our Desires. God, in like manner *Draweth us by the Cords of a Man*; he forceth not our Nature, into a change but wooeth our *will*, unto a conformity with his, by such means as may secretly and naturally thereto incline the heart, using no other force but such Fatherly chastisements onely, as may remove the perverseness which we have gotten

ren by evil *Customes*, to augment our natural indisposition, which we got by hearkning to his and our Enemies. It is an unquestionable Cruelty, to compel and necessitate men to that which we know makes them everlastingly miserable; but doubtless it were no wrong to a Madman to pull him out of the fire whereinto he had thrown himself; nor injustice in a Father to use the Rod to fright his Children, from that which may destroy them, when they will neither do it for love to him or themselves. God afflicteth none but for their good, until they become obstinately Rebellious; he requirerh no more of any man, then he hath given; Reprobrates none finally, unless they are finally unrepentent; and never willed the destruction of any one who submitted to his will.

3. No man: I think endeavours to teach *Beasts* to write and read, though some teach *Birds* to speak, which can talk with as much understanding of humane words, as they have of the Mysteries of *Saving Faith*, who discourse and preach the Word *literally*, without the *Spirit*; therefore God hath vouchsafed means of instruction by offering both; and, if their concurrence hath not a sufficiency to effect for every man that which was intended, and promised to all who despise not his offer, but earnestly seek for it; Why, are we commanded to make intercession for all men? Why doth the Gospel injoyn all to believe in *Christ Jesus*, if there had not been a possibility that all might have been saved, unless by their own default? To what purpose hath God sworn he desireth not the death of a sinner, and gave his *only Son* for a *general Redemption*, that all men might be saved? Why are
so

so many promises and threatnings cast away upon them, who are said to be irrecoverably predestinated both to condemnation, and to do all that evil which may bring it upon them; as certainly as the Righteous are predestinated to their Salvation, and to the means thereof? Wherefore do men so quarrel about *Doctrines*, and *Disciplines*, putting themselves and others, to so much Labour, Cost, and Suffering, as we see they do, imposing the same duties upon all without exceptions, if the greatest number of men are *Reprobates* without hope? I know what is, or may be said by some to those questionings, and that they are delusive or dissatisfactory answers; For, if we shall teach men to believe that God hath absolutely willed and fore-determined, as they suppose, very few will be thereby encouraged to pray that his *Will may be done*. But God hath necessitated none to be miserable or wicked; he hath provided means whereby both Sin and Miserie may be prevented; or else removed, if it be timely embraced; and if that by neglect thereof, men seeming righteous fall not away from their Righteousness. For, by the *common outward means* prescribed, to them unto whom it is preached, together with those extraordinary and supernatural *Mediums* which God vouchsafeth (where they are not preached as with us) by the *Spirit which bloweth, when, and where it listeth*, the *Will* is by degrees set at liberty from its natural Bondage, and rendred active in the works of *Regeneration*, by proposing Gods promises of Supply and Assistance; by shewing their dangers and remedies, and by intermingling *Mercies* and *Judgements*; and if these prevail not, it is not by any

bar fore-determined by God, both because their *own wilfulness* and *negligence* hath lulled them asleep in security, until they are hardened into a *final Impenitency*.

4. Many men who are sick, have no will to take such Physical ingredients as are wholesome and necessary for recovery of their healths, but naturally abhor them with such a detestation, that they will not be perswaded or inforced to receive them by those who have most power over them (though they are likely to loose their lives by that wilfulness) yet, by the prudence and gentle perswasions of a wise and loving Physitian, taking away their nauseousness by other corrective Ingredients, and assuring them of health, they are won at last to accept thereof, and recover; So it fares with us who are naturally averse from the means which the *Holy Ghost* prescribeth to correct our *depraved will*, when we are not finally obstinate, and have made our selves worse, and more miserable by evil *Customs* ripened into an *Habitual wickeness*, then we were by a *depraved Nature*. Christ bewailed *Jerusalem* with tears, not because she *could not*, but because she *would not* embrace the means of her preservation and prosperity, through that wilfulness which she had contracted by her own default; else, his bewailings had not proceeded from true *compassion*, which it were a Capital sin to affirm; And they who deny what God hath done, and continue to do for them; or affirm, that he hath not given them ability whereby they may co-operate with him in doing what he commands, and in avoiding that which he hath forbidden, are ingrateful *Blasphemers* and *Lyars*: For, the contrary
not

not only evidenced in his *Word*, but is also demonstrable by that whereof we have, or may have an experiment. If a *Drunkard*, or a *Thief*, or an *Adulterer*, or any other gross sinner, who hath most accustomed himself to prevaricate, were told by him, whom he knew to have both power and will to inflict what he threatens, that the next time he was drunk, or committed any of the sins aforementioned, he should be immediately tormented to death; and if this man knew and still saw one watching him night and day in publick and in secret, at home and abroad, ready to execute him immediately for that transgression, I am confident that *Drunkard*, *Thief*, or *Adulterer*, who was most tempted to act those sins, would forbear them so long as he had such an Attendant, unless he were grown so distracted that he knew not what he did; And, if this be so, (whereof I think no reasonable man doubts) then, whosoever sayes it is not in his power to forbear those sins which he actually commits, I dare say unto him, it is not altogether through want of ability to perform so much as God requires, but because he neglects the Grace offered, or that watchfulness over himself which is necessary and possible; or, because he believes not Gods promises and threatnings; or forgets or heeds not that he sees him in all places, at all times, and will severely punish his carelessness and presumption; and, this is that which renders every *cast-away* liable to Reprobation, and no fore-determination of God necessitating him therunto. More might be said to this purpose, but I hope this shall suffice to preserve a reverent esteem of Gods Justice and Mercy; as also, to make us heedful what may be
a help

a help or hinderance to preserve us willing, and constant in praying Gods will may be done in Earth as it is in Heaven. I am so large in this, and some other seeming digressions, because I sometimes finde, that, *the furthest way about, is the nearest way home.*

5. It hereby partly appears why we should absolutely refer our *will* to Gods, and pray for the accomplishment thereof in all things, and on all men without exception; and that we have no other means to be freed from being inflaved by the corrupt arbitrary will of *Tyrants*, or from being in a worse bondage, to our own *will*. Oh! that we could consider as we ought to do, how we are insensibly drawn by evil *Customs* and bad *Examples*, to fall away by degrees into a Reprobated sense, yielding first to one vain *set* which we think so innocent, that it conduceth to no evil; then to another, and another after that, till at last the grossest wickedness, is rushed into without stop; Yea, in to that, which a while before we thought to be both foolish and wicked, and condemned and derided in other men: Thus it fares even with some who have been in a good measure inlighted, and purged from many gross corruptions: For when the *Will* is in some degree renewed, and the *single Talent* which was formerly neglected and abused, somewhat improved (which might have been multiplied according to what was required, as well as his who had *five*) they seeing their Houses swept and garnished, admit instead of the Devil which was cast out, such a *spirit of pride*, with his Associates, as makes their later ends worse then their beginnings. G O D having delivered all men from the
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the guilt of *Adams* transgression, by *Christ*; giving every one wherewith to perform his duty, (renewing also his Grace to many more then once or twice, after they have forfeited it) very hazzardous (if not damnable) is their condition, who presumptuously offend so Gracious a Master. Let us therefore, watch and pray, that we fall not irrecoverably into temptation and surprize, even for our own sakes, at least, until *Self-love* shall be improved into a *True love*, of him who loved us first; and seeing nothing can be more mischievous unto us then our *Self-will*, let us not only pray heartily that Gods will may be done, but endeavour so to submit our *wills* to his, that his *will* and ours may be one.

6. Before this can be possible, those Obstructions must be removed, which the *World*, the *Flesh*, and the *Devil* have raised up within us, to keep our Will from union with Gods; to wit, a believing the suggestions of the *Serpent*, as our first Parents did, when they were seduced and tempted by a *desirable Object*; and by his misrepresenting unto them the *Fore-knowledge*, and *Fore-determination* of God; as also, by insinuating a want of Love or Good meaning toward *Mankind*, in that which he *willed* and *prohibited*; when any are thus prepossessed, it must be one as strong as the *Almighty* who can cast out those *Devils*, and cast out they must be, before they can heartily pray: Gods *will* may be done: For, who can perswade those men by Arguments, or move them by Threatnings, to commit themselves and all other things to his *will*, whose *Justice* is made doubtful, or of whose *Love* to him in particular he is uncertain; or, by such means
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only assured, as may be questionable, and are communicated to *Reprobates*, as well as to the *Elect*; considering also, what fair appearances there are of their good effects sometimes, even upon *Hypocrites*, when they are but false counterfeited works; These *Obstructions* alone, are enough to hinder the conforming of our *will* to Gods, if they be not removed: Therefore, though these are not all, I will assay the removing of them, before I proceed further. And, in regard it is said that the persuasions of our own hearts, are as good as many Counsellors; (and not altogether useless, though deceitful, when their single advice is wholly depended upon) I will precaution a little by the way, concerning that. It is true, that every *Unregenerated mans heart* is fraudulent in his Natural estate; Yet, when it is Regenerated, and depends not upon *self-Apprehensions*, by the meer *natural Light* which is therein, but seeks after, and receives with Approbation that *Divine Light* which is offered and communicated thereto by the *Word* and *Spirit* of GOD, it is essentially efficient both to the rectifying and conforming of our *WILL*, to and with that *Object* whereunto we ought to adhere; and then more to be depended on then the Authority of all the wisest men in the World, without that Evidence. For, when God hath prevailed to persuade the heart, by such a concurrence of *Lights*, it will not then deceive any; but be as infallible as the *white Stone*, which is known to none but to him that hath it. I know no means how in these dayes, we may be assured such *Revelations* are of God, as that was, when he commanded *Abraham* to sacrifice his son *Isaac*; For, how strongly soever
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our hearts may be inclined therunto, we having now our Communion with God in another mode, all Inspirations repugnant to what is revealed in the *Law* and *Prophets*, interpreted by his Evangelical Word and Spirit, are to be rejected as diabolical suggestions.

7. The *Law* is our School-master to bring us to *Christ*; but it will never bring us into him, until his *Love* opens the door, which he hath freely opened, keeps it open, and offers entrance to all who desire and seek it; yea, and to some before they sought it: And, when being entred, we there behold his *Beauty*, and feel the fervour of his *Love*, it so inflames our love to him (if not prepossessed and bewitched with other affections) that our *will* doth Zealously and contentedly cleave unto him. VVe may preach the *Law* and pronounce *Judgements* (as some have done, till they have brought Despair and Hell into the Souls of many) but, that begets more *fear* then *love*, or at best more love to our selves then unto him; or, more cautiousness then willingness, until *Evangelical Lenitives*, be therewith applyed. It is the making known *Christ's* meek condescensions, long-sufferings, and the superexcellent Amiability of his *Love* and tender *Mercies*, that soonest and most effectually work in us repentance of our sins, and that confidence in him, which will incline us, without a reserve, to pray absolutely to his and our *Father*, that his *will may be done*. But, some have taken a course direct contrary, and made such *Representations* of God, that I conceive their Doctrine to be the greatest obstruction of all other to praying absolutely, that his *Will may be done in earth, as it is in heaven*. It will never be a motive there-
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unto, to tell men, that before all worlds (when there was no man to resist his will, or desirous of a being, whereby he might have had a possibility of resisting it, or to offend him in any manner) God, fore-decreed to Create an *Innocent Creature*, (whom he himself saw and acknowledged to be good after he had created him) that, having accordingly made him, breathed a portion of his own Spirit into him, Given him Dominion over all his Creatures upon earth; and commanded him to increase and multiply; at the same moment pre-ordained, according to an *Irrevocable Decree* (before that Creature, or any of his Generation had done good or evil) that the greatest part of his Posterity should be everlastingly reprobated and damned, for committing sins, which his *Decree* also, had necessitated them to commit. Moreover, that having pre-destinated a means whereby this poor Creatures Posterity might be saved; promised Mercy should without exception, be vouchsafed to all who believed in his Son; commanded that Salvation to be offered and preached to all Nations; and that even then he knew it was Decreed by himself, that the greatest number of men, were made incapable of accepting what was promised, or of having any benefit thereby, when they had done the utmost they could to obtain it. All this, and much more to this purpose is averred of Gods *Decrees*, by those who understood them not, and supposed what was never by them intended; and who can submit their wills to such a GOD as these have made?

I will not say as some have done (published it also in their writings) *Diabolus est quorundam Calvinistarum Deus*, for, I believe many so called, profess

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the true God in whom I believe, though by heedlessness, ignorance, and overmuch confiding in persons of whose Learning and Piety they have had a high Opinion, they are blinded with an appearance that their error tends rather to the honour, then to the dishonour of God; and I intend nothing to their personal disparagement or disadvantage; for, I heartily pray and hope they will be ashamed of it, and sorry for it upon future consideration, as I my self was, who escaped not being infected with this Heresie in my yonger dayes, till I had experimental knowledge of the false grounds and evil effects thereof: But now knowing what use the Devil makes of it in this my Generation to Gods dishonour; I cannot forbear my witness against it, when just occasion is offered; though some say, I insist on it more then is needful, and to my own disadvantage, which I finde true in temporal respects, having suffered more by them whose fierce Zeal in that Heresie hath made them to persecute me in secret, then by all my open Enemies: And I do fore-see a possibility that their power who approve this Doctrine which I abhor, may hereafter be so prevalent, that if I live to see it established according to their hope, I must expect no more favour in this world until I dye, then heretofore I have had, unless I survive to see that Kingdom come visibly upon earth, which shall utterly destroy the *Myſtical Whore* and her Daughter the *well-favoured Harlot*, with all those who have been made drunk by her Cup of Fornications, and worn the *Mark* of the *Beast* in their Fore-heads, or in their hands; yet, I fearing neither *Evils present*, or to come, will proceed with what I mean to lay.

9. It is of evil consequence to impute that to God, which common and approved *Reason* judgeth to be unrighteous in men. His works are so just, and so merciful is he in all his wayes, that there is no appearance of the contrary. His Justice is vindicated by the Prophets, against that which hath been objected by that Nation, who had most cause to acknowledge both his *Justice* and *Mercy*. And *Dauids* confession of his sin, in *Psal. 51.* as to that point here treated of, acknowledgeth him to be *justifiable by whomsoever he shall be judged.* All Gods Decrees are perfectly just, and whatsoever he wills is perfectly good. Nevertheless, all is not so which men shall say he hath *Decreed* or *Willed*; For, many have father'd upon him such *Decrees* as he never made; such *Ordinances* as he never intended; the *Believing*, *Doing*, and *Forbearing*, of such things as were never by Him commanded or forbidden; and ascribed to him such a *Will* as he never did reveal to be His. That, which they call his *secret Will*, who can know, if it be kept secret? and if they know it, how is it then secret? Such imputations as are afore expressed, I cannot believe, because they consist not with his *Honour*, *Justice*, and *Mercy*, which are alwayes one with his *Will*, and his *Will* alwayes the same, and not *two opposite Wills*, as it is, at least, implied by their Sophistry, who affirm, he hath both a *secret* and a *revealed will*, relating to one and the same *Objects*, and *Qualifications* contradictorily differing from each other; whereas his *revealed will*, is but a part of the same *will*, kept secret till it shall be seasonably made known at full; As when *Jonah* said, *Yet forty dayes and Nineveh shall be destroyed:* for, in these words

words there was an implicate condition to be understood, though not exprest, as appears by the *event*, which demonstrated that, his *Intire will* (whereof one part preached by *Jonah*) was this, that, *Nineveh should be destroyed within the time limited, if it repented not*; and the other part concealed, was this, *That it should not be destroyed, if it repented within forty dayes*; and by what *Jonah* did, by the Repentance of the *Ninevites*, and their preservation thereupon; it seems both he and they understood the whole will of God, though but part thereof was vocally revealed. Therefore, the *School-definition* aforementioned of a *Secret*, and a *Revealed will*, relating contradictorily to the same things, and persons, seems fitter to be applied to the Impostures of *Juglers*, then to the Righteous, Pure, Single and *Secret will* of Almighty GOD. Yet, as *Jonah* (though a Prophet) seemed more desirous that great City should have been destroyed, then his credit lost by Gods extending Mercy thereunto contrary to the *Verbal Tenor* of his Prophecies; so, it may be feared, that some who teach men to believe, God foredetermined the greatest number of *Adams* Posterity to everlasting damnation, would be as froward as *Jonah*, to have it made evident they had lost their credit by preaching false Doctrine, in that point; For, aswel *Gospel-Preachers*, as other Good and Pious men, have errors and fits of distemper through humane frailty, from which it may be hoped they will recover, and repent heartily what they have mistaught, as to the particular aforesaid, when it shall be made probable, at least, that many more will be saved then condemned at the last Judgment, and that they have both

to the disadvantage of *Mankind*, and to Gods dishonour, misrepresented this *Universal act of Free-grace*.

10. It would be a superlative dishonour, and an unpardonable indignity, put upon an earthly King, if his *Officers* should deal with him, as some of Gods pretended *Commissioners* have done, in that which is of highest concernment in relation to his honour, and mans welfare. For, whereas, that King of kings, hath vouchsafed an universal *Act of Indemnity*, from that guilt whereto all men were liable by *Adams* transgression; and in tender compassion and pure love to his *Subjects*, decreed likewise a general pardon, whereby all actual Transgressors (without excepting either High Treason, or other *offences* whatsoever) repenting, submitting to his Mercy, and suing for that pardon, should freely be forgiven without any other costs or merits of their own; And, whereas this *Indulgence* hath by his faithful Ambassadors and Agents, been proclaimed throughout the world; some other, assuming to themselves the like Authority, have either through Ignorance, or upon less excusable inducements, proclaimed that which is almost totally destructive to that gracious Condescension; telling us, that to testify his abundant love to *Mankind* in general, and to his especial *Favourites* in particular, who are known onely to himself; God hath indeed offered *Pardon* to all, that his Mercy in sparing whomsoever he pleased, how wicked soever, might be the more evidenced to them, if he spared not those who were less offenders; and, that though it was his *Revealed will* and pleasure, the offer of such a general Pardon as aforesaid should

should be divulged, it was nevertheless, his *secret will*, that both they to whom he intended benefit thereby, and they to whom no good was intended should be put to the same cost and labour in suing for it, but neither the one or the other be certain of it, whilst he lived; Yea, they tell us that before the said Proclamation was issued forth, it was decreed the greatest number should be so maimed and disabled, that it would be impossible for them to perform the conditions required, to make them capable of the said *Pardon*, which they say was done, to evidence (as they call it) his *just displeasure* against *Unrighteousness*. And then to beget a vain hope in their hearers, (or rather to increase the number of those *Clients*, by whose credulity their Fees and Temporary profit may be augmented) these Officers further tell them, that the *King* whom they have thus represented, is so just and merciful, that notwithstanding all before expressed, they may make his absolute *Will and Pleasure*, their *Supream law* without danger, and to keep them in heart (by cherishing a belief thereof, until perhaps an irrecoverable fit of desperation seizeth on them) they befool them with a confidence in such *Marks* of their assured *Election*, as may be frequently found upon reprobated Hypocrites. This is the effect, of that which many have preached concerning Gods dealing with Mankind; And, what can be reasonably judged of such *Officers*, and of such dealings? What will all their other *Services* amount unto, pretended to Gods Honour, or to the Security and Happiness of his People, where they are poysoned and annihilated by such *Doctrine*? Hereby, in my Judgment, it amounts

to that, which is abominable in the highest degree; and so far should I be from confiding in an earthly Prince, who approved and practised such pretendings to *Justice* and *Mercy*; or from loving him otherwise then an Enemy; that, if he should confer upon me, all that were in his power to bestow, yea resigne his whole Kingdom to me and my posterity; yet, be evidently, unmercifully and wilfully unjust to other innocent men without repentance; I should more abhor the memory of him, notwithstanding that favour to me, then for condemning me to suffer causelessly at the Gallows, if he were just and merciful to the rest of his Subjects, and to all other men. I may perhaps, herein seem over-far transported; but, that before expressed, being (as I believe) equivalent to such Doctrine as is by some taught, in relation to God and *Mankind*, is in my apprehension, so horrible a blasphemy, that having such an impulse as I have upon me, to bear witness against it, I deserved, should I neglect it, to be deserted in my greatest need, both of God, and of all good men.

11. For, whatsoever opinion other-men have of it, I conceive that all the Idolatries of the Heathen heretofore, in communicating to Men, Beasts, or Devils, the Honour and Attributes which are due to God only, (and the crucifying of *Christ* in the flesh through Ignorance, added thereto) amount not to so heinous an offence, as their crime who are knowingly guilty of this sin; because, it seems to me more pardonable, to ascribe unto a base creature, part of that Honour which is due to God, then to impute that unto him, which is proper to none but to the most wicked of all

all his creatures, who being by him created good, became depraved by his own malicious default: And, I am hopeful, that so many as have been heretofore misled into this Heresie by Ignorance only (or by overmuch trust in humane Authority) and not more afraid to take shame unto themselves for their errors, before men of their own Judgment, then to continue in them without fear of Gods displeasure, will better consider hereafter, what they ought to believe and teach in relation to Gods *Justice* and *Mercy*; and that all their own *Knowledge*, and *Righteousness*, will not conduce so much to their comfort and reputation, as their unfeigned Repentance, and Acknowledgment of this Error. I will ask no pardon of them who shall think I need one for this extravagant zeal, because I know whose honour it concerns; what warrant I have to express it; and what need there is of such plain dealing in this matter, and in this manner at this time. I am perswaded also, that God now furnished me with means of subsistence when the world had left me less than nothing, of that which I lately had; and spared my life when so many thousands fell round about me, that once more before I die I might thus bear testimony against this *Blasphemy*, which God more abhors, than all those Errors reprov'd in the seven Churches of *Asia*. For, the *devil* who is Author thereof, having insinuated it into the 7 *Reformed Churches* of *Europe*, hath in subtilty permitted the Professors of his *Antichristian Mystery of Iniquity*, to detest it, that by their holding a part of *Truth* in *Unrighteousness*, the wickedness of that *Mystery* might be the less suspected (as he thought his *design* would be, when he acknowledged *Jesus* to be the Son of God)

and his policy hath not been without an ill effect, in regard it hath given some an occasion to call that *Truth* Popery, which was not onely professed before Popery had a Being, but is also the foundation of of all *saving Truths*, revealed ever since the Creation of the world.

12. They who shall take notice of so much as is revealed by Gods *VWord* and *Spirit*, to give an assurance that he hath no *secret will* contradictory unto what he hath *revealed*, (though he keeps hidden so much thereof, as flesh and blood is not yet capable of) may so justify God in his uprightness, as to the *Love* which is by him professed to *mankinde*, that, he may without scruple submit to him, in whatsoever concerns his happiness, both in this world and that which is to come: For, whosoever is true and upright towards him in his trust and love, so far as he may be capable thereof, should finde *Hell* to be a *Heaven* if he were there; and that *Heaven* would be a *Hell* unto him, if he could possibly get thither with *self-confidence*, and with his own *Natural will*; because, it is not the *place* wherein we are, that can make us happy or unhappy, but that which we carry thither within our selves. Yet, I would have no man in these concernments, trust to me, or to any other farther then he hath assurance in his conscience, by the same *witnesses*; for the *Light within us* may deceive, though attested by all *humane Authorities* without the *VWord*; yea, and the *VWord written*, hath such variety of senses, and Interpretations put upon it, that, it must be ascertained by the *Spirit* also; and every *Spirit* tryed by the *VWord*, with a conscientious heed, how every part thereof may agree together in one sense without contradiction;

tion; for some words wherewith we are best acquainted, even in our Mother-tongue, have such various significations, that I am forced to many tedious circumlocutions to prevent misunderstanding, and yet am often misunderstood. But by the *Lights* aforementioned united together, I having examined the *Objections*, and *answers* of dissenting Parties, am so infallibly convinced of the *Oneness* and *Righteousness* of Gods will; as also, that he hath no respect or disrespect of *Persons* without regard to their *qualifications*, that I know he hath necessitated or constrained none to be wicked; that, he reprobateth no *Righteous man*, who wilfully discontinueth not to be Righteous; or any *wicked man*, who abhors and finally forsakes his wickedness; or any whosoever, who doth not wittingly, wilfully, despightfully, and finally sin against the *Holy Ghost*; which so strengthens my belief of his perfect *Goodness*, *Justice* and *Mercy*; and so inclines me to love him with all my heart, and with all my strength, that in all things I can absolutely, without the least scruple, pray and say unto him, *Thy will be done in earth, as it is in heaven.*

13. To confirm me and others in this free Resignation of our *wills* to the *VVill* of God revealed in his *VVord*; I may add this out of my own experience (and I hope it is a sanctified experience) which perhaps may have as good effects on some other, as it hath had on me. Our *Natural will*, as it stands inclinable, when it hath no better guide then the *single Light* within us, is usually carried on so violently to accomplish the fulfilling thereof, even as to things which are good in themselves, that, they may have an evil consequence. This appears by

these particular Instances; we may have a *will* to be endowed with the best *Spiritual Gifts*; to be righteous according to the strictness of the *Moral Law*; To be patient and constant in sufferings; to be careless of the preferments, riches and pleasures of this world, to be eminent in the mortifying of the flesh by fasting and penances voluntarily undergone; to be frequent in hearing, praying and external performances of pious Duties, with such like, thereupon perswading our selves we do it to serve, please and honour God; and that thereby we merit his Favour: whereas, if we narrowly examine our hearts, we shall finde, perhaps, that our principal aim, proceeded from *self-love*, and to acquire thereby a *Righteousness* and perfection of our own, wherein to rest and glory; and that we desire not so much to be conformable (according to our proportion) unto *Christ* in his obedience and sufferings, (not of pure Love to him) as that we might be sharers with him in the meritoriousness thereof; falsely supposing his *obedience, righteousness & sufferings* would not be sufficiently satisfactory without our doing and suffering such things in our own persons, to compleat our *justification*. This, if we be not heedful, will lye hid in our hearts, when we profess the contrary with our mouths, And I have often observed, as well in my self as in others, that this may puff us up with a *spirit of pride*, to such a high conceit of our selves, and beget in us such an uncharitable or low esteem of others, that when we seem to be purged from gross *carnal sins*, we may be polluted with *spiritual wickednesses*, more mischievous unto our souls; because, they not appearing to be so sinful as they are, will be the more difficultly repented, and we the more hardly

hardly disinsnared from them: For I have heeded that many being intangled by these, having run through the profession and practice of the Doctrines and Disciplines of most *Sects*, to get the repute of a *supereminent Sanctity*, could never settle any where until they fell back again into the pollutions of the flesh in a more gross manner than at first; or else stumbled into the Church of *Rome*, which admits them gladly; because, the ambition of her Children is the same, and their *Justification* and *Righteousness* depends very much on their own merits.

14. Many such *Vertigoes* and *Impostures*, I have in my time heard of, and seen acted by *self-will'd persons* pretending to extraordinary *Revelations*, which had no ground, but their own Fancies and overweening. One supposing himself called to gather together the dispersed *Jews*, and carry them into *Palestine* their ancient Inheritance, hath to that end made ridiculous preparations. Another of no mean parts, had fancied a certain day in which *Christ* should be seen coming again in the Clouds, & got up into a high place the better to behold his approach; having forgotten that it was said his *second coming* should be *like the Lightning out of the East, shining into the West*. A woman, blasphemously termed herself the *Virgin Mary*, and found some foolish enough so to repute her. Another, would be thought the *Woman in the Wilderness*, mentioned in the Revelation of *St. John*, fleeing thither from the *Dragon*; others, insatuated by the like spirit of delusion, have gone naked through the streets, and into publick Assemblies, to be signal to the Nation. Two, lately assumed the Title and Office of the two

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Witnesses, prophesied of in the *Apocalypse*, and had giddy followers, though they brought no testimonial thereof, but such vanities as deserved contempt. Another, was perswaded to be the *Angel* flying through the midst of heaven, to preach the *everlasting Gospel*; and we had one, who presumed wickedly to personate *Jesus Christ*. Yea, whilst I was writing these *Meditations*, I was visited by a person (in other respects, sober and of good understanding) who professing her self to be guided by no Example or Rule (but what was inwardly revealed unto her) told me she was assured by Revelation, that she should be the greatest sufferer that ever was in the world; and indeed, if all be true which she declared unto me, of her sufferings many years by voluntary watchings, fastings, cold, hunger, nakedness, and pilgrimages into forraign parts, without any provision, for her passage or support, which so multiplied her sufferings, that (as she said) the *Spanish Inquisitors*, in whose power she then was, told her that she should be reputed one of the most glorious *Saints* in her time, if she would cast her self into the bosome of their *Church*, as they perswaded her to do. And it appeared by her own expressions, that a secret *spiritual pride*, made her to glory in those *voluntary* sufferings, as more to be depended on then *Christs*. But, I hope this spirit of delusion will be cast out of her, when she is better Informed; for by trusting to *false lights*, and by admitting a self-merit, of being divinely illuminated, and called to the highest Form of *Sanctity*, not onely produceth a melancholly madness, and many wicked fooleries, to the scandalizing of *Piety*, with the sincere professors thereof; and, to the

the advancement of the *mystery of Iniquity*, whose abettors do secretly sow and cherish the seeds of Impostures, every where, to that end.

15. Nevertheless, we must not exclude these out of our charitable hope and care, nor disaffect their persons, though we approve not their follies: For, even the *Apostles* misapprehended the nature of *Christs Kingdom* until they were perfectly enlightened, and affected *vain superiority*, as it seems by the *Sons of Zebedeus*, when they got their good old Mother to intreat their *Master*, that, *one of them might sit at his right hand, and the other at his left*; yea, they were tempted by the *spirit of persecution*, when they would have had fire called down from Heaven; and God doth now as heretofore permit errors, and vouchsafe signal cautionary dispensations (as the sins and errors of the times require) to be sometimes personated, by his servants, in such manner, that, they seem ridiculous and offensive to good men, and are in the Kingdom of this world, reputed Fools and Phanaticks. These things I have so well considered, that I am afraid to indulge my own *will*, so far forth, as to pray absolutely for those lawful things which are most pleasing to my flesh, and seem very pertinent to my natural *well-being*, because I finde not my self wise enough to know how much either of *sufferings* or *ease* are best for me; or what I might well use, or abuse, if I should be mine own chuser. Therefore, I pray absolutely for nothing, save Gods Grace, but, bound my Petitions with this Clause, *Thy Will be done*. And this is now made easie, because (as I have often professed) I want nothing, with a repining sence of want, so long as God is pleased to with-hold it from me; in
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regard: I am sure he knows what is best for me, and hath love enough to vouchsafe it in that measure, and at that time, wherein it shall so be. I naturally feel pains, and desire ease as much as other men; I perceive as well as they when my Field wants Rain, or fair weather; am as desirous of those good gifts, whereby I might benefit my self or others; and cannot root out of my heart a natural desire of *desirable Objects*; yet I permit not my desire to be further inclinable thereto, then shall consist with Gods *Will*; and am assured it is then more acceptable, then when we have no temptation or desire to the contrary: For, what *obedience* is there in him who shuns those forbidden things which he naturally abhors to do? or in him, who is constantly obedient to those commands onely which he is most inclinable to do? There is more submission due to Gods Will then this; even an absolute submission in that whereto our natural will is most violently prone. And God hath so far forth freed the *will* of every Man born of a Woman, ever since it was promised, *That the Seed of the Woman should break the Serpents head*, That, by his promised assisting Grace (which never shall be wanting to them who ask it in Faith) he may notwithstanding any permissive power in the *Devil*, or any irresistible defect in himself, conform to the *Will of God*, when by his *Word* and *Spirit*, the choice of good or evil, death, or life is to him offered: For, if it be not so, man can have in him no more *sin* or *righteousness* then a stone. This I believe, and all they who believe this, are in a good forwardness; toward submitting their *will* to Gods.

16. How Gods will may be done by us on earth, as it

it is in *heaven*, according to our measure, I will endeavour to demonstrate as well as I can. We may collect from his *holy Word*, being interpreted by his *holy Spirit* (which makes no part repugnant to the whole and main scope thereof) that, when the *Kingdom of Christ* is come to a perfect manifestation upon *Earth*, the *Will* of God will be there as perfectly fulfilled as in *heaven*; because all the *Subjects* of that Kingdom, being *One* with the *King* thereof, and the whole extent of it with all therein (though infinite) being seen in him, (and fully known to all) the *will* of every Creature shall be swallowed up in his, and he be *all* in *all*. This superintelligible *Mystery* cannot be fully demonstrated to our apprehension, as we now are: So much onely we are capable of, as that we may know the deficiencies of our own *will*, with the hazzards of adhering thereto, and become thereby inclinable to resigne our selves to God, at first perhaps through fear, and at last for love. But when that manifestation comes, they who are of his household and Kingdom, will abhor every thing, how pretious soever it hath been, that may divide or take up any part of that love, which is due to their heavenly Father; hate all who love him not, as perfectly as natural men hate their personal Enemies; renounce all things, even themselves, if cause be, for his sake, with whatsoever may not consist with the purity and glory of that Kingdom. They being all of one Minde, there will be no disputes as now, about *Doctrines* and *Disciplines*, no arrogating an exorbitant judging power over persons and Causes, whereof they have neither perfect cognizance, nor lawful jurisdiction; no such unnecessary arguings as are here

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concerning *Faith* and *Works*, or whether *Repentance* be before *Faith*, with such like trifling Questions, as have not a little disturbed the Peace and Concord, which ought to be preserved; For though *Spiritual Graces* appear to have precedency in time, one before the other, in regard we cannot take notice of such Objects at one view, or in what order they are wrought within us; Yet, all that which is by degrees manifested in time, as pertinent to our *Spiritual well-being*, is in one moment conceived in us by the *Holy Ghost*, as the *Soul* is together with the *Body* in the womb of a Woman. When the *Kingdom* we look for is come upon Earth, there will be no such *distinct Interests* as are now here. All things will be *common* in a more excellent manner, then in the times of the *Apostles*, and no such Self-seekings and Hypocrisie as was then discovered in *Ananias* and *Saphira*, because, as it is mystically expressed in the *Revelation* of *St. John*, the very pavement of the City of our King, will be pure and transparent gold; which prefignified (as I conceive) that all mens walkings will be then perfectly undefiled, and so visibly made known to be such, that none shall be distrustful of each others Integrity; An universal Love shall cement together inseparably, every precious Stone of that building; Yea, a Love excluding all the Fear, Jealousie, and Envie, which might imbitter their Injoyments and Affections, into whom that Kingdom is come: For, though there will be a differing Glory, (as among the Stars which excel one another) the least shall be as fully and as highly contented with his measure of Joy, and his degree of exaltation, as he that is greatest; and every

every one take as much pleasure in the Glorification of others, as in his own. Much more might be said, to this purpose, and to give some hints, whereby it may be known of what Nature this *Kingdom* is, and when it is come into us; But, this and that which the Spirit of God will further dictate as need shall require, will be sufficient to raise an apprehension to make us confident, that when his Kingdom comes upon Earth, *his will shall be here done, as it is in Heaven.*

17. Nevertheless, it seems impossible to some that the *Will* of God should be fulfilled in *Earth*, as it is in *Heaven*; and so it would be, unless it shall be more gloriously manifested, then either now or heretofore; and we should not have been taught so to pray, if it were not to be expected in another mode. Our Father had the same *Kingdom* upon Earth, from the first Creation thereof; and the Reign of his *Anointed Son* was more visible when he first came in the flesh, then in preceding Ages. But it is said to be a *Kingdom yet to come*, in regard of that more evident manifestation which it shall still have from time to time, and especially after the six *Mystical Days*, of a thousand years a piece are finished. During that space, the *Devil* called the *Prince of this world* (and his *Viceregents*) are to exercise a power by Divine permission, that the *evil* whereof our *first Parents* desired Knowledge, might be as far forth made known to their whole Posterity, as might be permitted, with preservation of the *humane Nature* from being utterly destroyed; And, that, when the *great Sabbath of Years* came, the Beauty and Perfection of GOODNESS, might be thereby the more Illustrated, as the

the *Day* is by the darkness of the *Night*; and as well known to *Mankind* as *evil* hath been, and shall be experimentally manifested before the *My-stical week* is compleated: For though the *Devil* lied when he tempted the Son of God, with an offer of all the Kingdoms of the Earth, in saying *all those were given unto him*; Yet, some appearance of Truth may seem to have been therein, if we consider what Arbitrary power his *Viscerents* have Arrogated and Exercised, by their being accountable to none in this life, for their Mis-governments: For many of them, have been the most wicked men in the world; chief Actors in bringing the knowledge of *evil* to perfection, by making it as well felt, as intelligibly known; and *They* and the *Nations* under their Governments, have mutually so corrupted each other, that, the greatest benefit we have now hope of by their *Counsels*, *Reasons of State*, and *Arbitrary Actings*, is this; their *Wickedness* ere long will be so fully Ripe, that it will bring hither that *King and Kingdom*, whereby we shall perfectly know and enjoy that GOODNESS, which will root all wickedness out of the Earth; and perhaps be an occasion of cutting that time of their Tyrannie somewhat shorter than it might else have been, according to that Scripture where it is said, that the dayes of *Antichrists* last cruelty, should be shortened for the sake of his *Elect*.

18. The *Kingdom* we pray for, now is, and hath been in some proportion, both visibly and invisibly upon the Earth in all Ages, and his will there done according to the similitude expressed in this Prayer, and in the Children thereof, so far forth

as they were and are capable ; And, whereas it is said, *when Christ cometh, shall he finde faith upon Earth* ? (as it may also be questioned, whether when he cometh, he shall find in any man an absolute Resignation of his will to GODS) It implies not (in my understanding) either an universal Negative or Affirmative ; but that he shall then finde both Faith and Self-denial in some : For as there is an Old Will, and an Old Earth, by Nature in man, which he had from *Adam* ; so, there is also a *New Earth*, and a *New Heaven* or will in man, partly come (and more perfectly to come into us, and into the world, by *Christ*) between whom there is and shall be a continual warfare, until *Christs* personal coming. They in whom the first natural Earthlyness and will, are predominant, shall have no such *faith* or *willingness* found in them when *Christ* comes ; But, he shall then find both such a *Faith*, and such a *Will* as is expected, in all those into whom that *new Earth*, and that *new Heaven* is come, which is predicted in the Revelations to *Sr. John* ; for that is a mystical Expression of that Kingdom, which shall descend both into our *Microcosme*, or little World, and appear gloriously in this great World. Into this Kingdom there shall enter no imperfect, or unclean thing ; the Glory and Honour of all *Nations*, shall be brought into it. The fearful, whose cowardise makes them Apostatize in persecution, Unbelievers, Murderers, Whoremongers, Sorcerers, Idolaters and Liers, shall be shut out of it ; for, this *Kingdom* shall not need, as do the *Kingdoms* of this world, to be supported, by publishing Lies, by depressing Truths, by Dissemblings, false Accusations, Plot-

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tings, Perjuries, Oppressions, and such like. The City and Royal Palace thereof, shall be more strongly fortified, and more gloriously beautified, then we are able to imagine, or conceive, by all those excellent Metaphorical Allusions to the most precious Earthly things, whereby St. *John* (as is before hinted) hath endeavoured to raise us up to some apprehension by *Faith*, which cannot be made known so excellent as it is, by any *VWords*, or natural Demonstrations. Our Father, the King of Righteousness, even the Lord GOD Almighty, is sole King thereof, to whom we may with that perfect Joy and Love, which casteth out Fear, say, *Thy will be done in Earth, as it is in Heaven*; which short *Petition* comprehends all that is contained in this brief *Prayer*, relating either to God or our selves, as this *Prayer* contains implicitly, all that is absolutely to be prayed for, by the most exact Publike *Liturgies*, and by all the *Prayers* of every Congregation, and Individual person upon Earth. Nevertheless, remember this, that though this is so Universal a *Prayer* as aforesaid, and though God knows what we want, before we ask it; yet our insisting upon particulars is necessary, to keep us mindful of our duties to God, heedful of those wants which we have in our selves, and diligent upon all occasions, to seek and ask supply from him only, in *VWords* and *Musings*, regulated by this *Prayer*; believing that we have attained to the highest perfection attainable in this life, when we can say unfeignedly, *Thy will be done in Earth, as it is in Heaven*.

The fourth Petition.

Give us this day, our daily bread, &c.

1. **N**OW I come to those *Petitions*, that immediately concern our selves; which we are never so sure to obtain, as when we have first sought the *Kingdom of heaven*; for, God hath promised it upon that condition, and I have had a personal experience of his faithful performance, though I have been a very negligent *Seeker*. Therefore, that, we lose not our labours, when we come to be *Petitioners* for what is deficient as to our selves; I wish we might all turn true *Seekers*. In the first of these three following *Petitions*, we ask that which is necessary to preserve our subsistence and well-being in Soul and Body: In the second *Petition* we pray for the pardon of our *Debts* and *Trespases*: In the third and last, for *deliverance* from temptations, and from those *Evils* which they may else bring upon us. In the few words, whereof the first of these *Petitions* consists, many things are offered to consideration. First, that God our heavenly Father is the *general Provider and Restorer* of all good and necessary things; for, we are not taught to pray unto one who hath not wherewith to supply our wants, *The earth is the Lords, with all the fulness thereof*: He giveth meat unto all *Crea-*

tures in due season, opening his hand, and filling them with that which is good. None of his Children needs to despair, or seek unto his Enemies for relief; or, to supply their wants, by evil or unlawful means. For he feedeth Sparrows, which are of little value; and Lyons, and Ravens, when they are hungry; yea, *Tyrants* and *Oppressors*; how much more then, will he feed his own *Children*, when they ask for Bread? We are not to pray for it as due by merit, but to obtain it in *free Alms*: Nor are we to ask it (as the Prodigal Son did his) for a *Childs portion*: For, that was intrusted with our *First-Parents*, who spent it, and left us more in debt, then we had ever been able to pay, and liable to have been everlasting Slaves and Prisoners, if our Elder brother had not set us free; which obligeth us to perpetual thankfulness, and unfeigned Love; For, the Prodigals Elder brother was not so kinde to him. VVe have also obtained (besides our share in a *joynt Stock*) personal individual Portions, from our Heavenly Father by his *Mediation*, to supply that which we lost in *Adam*, with an invaluable Overplus. This we have so badly husbanded by our own defaults, and live also among so many Thieves, and Cheaters, that we are every day in danger to be undone, and starved both in Body and Soul, if we had not so kinde a *Father*, and so loving a *Brother*, perpetually making Intercession for us. It behoves us therefore to be very heedful that we wilfully displease not this gracious *Father*, and loving *Brother*, by preferring the meat that perisheth before that *super-substantial Bread* of Life which came from Heaven, and was broken for our nourishment here upon earth; and may be obtained for

The fourth Petition.

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for asking. We ought to take heed also, that we dishonour him not as our First-Parents did by believing his Enemies, or by seeking to them, or to such false gods as men often make unto themselves, or seek unto him by *Saints* or *Angels* (not by him accepted for *Mediators*) to obtain our needful Requests, to the undervaluing of his Sons Mediatorship, lest when we stand in greatest need, his, and our *Father* justly turn us away in displeasure, as he did the *Israelites* to those Idols: in whom they trusted.

2. Then, whereas it is said, *Give us this day our daily bread*, I take notice from these words *this day*, that we are every day obliged to make our Addresses to God, for such things as are *daily* needful; which the Emphasis of the said words imply; as also, that according to our Saviours counsel, we should not perplex our selves with a vexatious caring for the *time to come*, in regard every day brings care enough to provide for the necessities thereof. Yet he intended not thereby, that we should be negligent, in adding our endeavours to Gods providence; he offering opportunities, honestly to enlarge his gifts beyond the present days want; or in laying up that surplusage to make provision for future necessities and contingencies, or for those of our Relations, or others who are unable to provide for themselves; or of getting wherewithall to distribute relief to them, for whose sakes he doth make us his *Stewards*, in that which he giveth over and above our *daily bread*: For it is the Will of God, that we should make use of the present day, without vexatious care; to husband well our Talents and Callings; to improve Gods daily Blessings, not onely to supply

our personal necessities; but that we might have somewhat also of that which God gives us over and above our *daily Bread*, to be dispensed by our hands to those whom he intendeth to relieve by our charity, in imitation of his Universal Love, who vouchsafeth Rain both on the just and unjust, and expects (though we should be merciful in the first place to them of his *household*) that in their extreame wants, we should extend our charity even to the worst of men: And we finde by experience that benefits and kindnesses to those who knew they had deserved none from us, but the contrary rather, do work sometimes more upon them toward the reformation of their manners, then Reproofs or good Counsel: For, though we are not to give holy things, or the Childrens bread to Dogs; yet they who seem worthy of no more regard then Dogs, are not utterly to be neglected, (because many of them have a precious Seed in them hidden from others) as appears by the *Canaanish woman*, who besought him for her daughter vexed with a *Devil*, and by his deportment toward her; for, after his *Disciples* had affronted her with disrespect, and he provoked her by making shew of neglect also; yet he granted her desire with a singular approbation of her Faith, *John 19. 22*. We ought likewise to be heedful, that not so much as the Crums or Fragments of what God giveth us, may be cast away, or spoiled by our negligence or improvidence, when we our selves are full; because the least of his Mercies are precious, and that which we despise may be both comfortable and acceptable to some; therefore, our *Saviour* commanded the broken meat remaining of those few Loaves and two Fishes, wherewith he had

had fed so many thousands should be gathered up, that nothing might be lost.

3. I observe from this word *Give*, that we must not onely expect what we ask for of free gift as aforesaid, and not as merited, but crave it in humility also, as needy beggers ought to do; for, a proud begger is abominable, and few will give an Almes to him, that asks with insolence and pride; nor will beggers always ask that with much respective meekness, which they know is absolutely due unto them, and unjustly derained. This *Benediction*, *Blessed are the poor in spirit*, implies with what sence of our nakedness, and with what spiritual poverty of minde, we ought to petition our Father; and these words annexed, *Theirs is the Kingdom of heaven*, *Matth. 5. 3.* demonstrate that there is no humane Rhetorick more prevalent with him. They will most humbly pray, most diligently seek, and most earnestly knock (that is, do all things justly pertinent to an obtaining of what they want) who know the supplying of their defects, must proceed meerly from the Bounty or Charity of the *Giver*; and that he who will not endeavour for his daily bread, so far forth as he is able, when he wants it, is not priviledged to eat by the *Apostles* Rule and Practice; and what can we do less toward it, then humbly to ask it? The same *Apostle*, though he did perform the works of his Ministry freely (for which things necessary were due from them whose benefit was thereby intended) wrought with his own hands to supply what was wanting, rather then he would be overburthensome; or take ought from them, who despising his Ministry, made themselves unworthy to be num-

bred among his Benefactors. He to whom we are hereby taught to pray, never neglects to give his Children what they have need of, unless it be to prevent or cure some other Defects, which would have worse consequences, then the lack of some necessities for a while: And though he then lets us to bite on the Bridle, yet when he findes us to be so sensible of our defects, that we resolve to seek unto him, he meets us as did the Prodigal Sons Father, and is ready to give before we ask. I was young, and am now older then *David* was, yet can say as truly as he, *I never saw the Righteous forsaken, or their seed begging bread*: That is, I never saw them so forsaken, as to be left so comfortless in their greatest wants, to make begging their refuge as common beggers do, resolving to live Idly by begging or stealing onely. Such, for the most part are extreemly wicked in their lives and conversations; Cursers, Swearers, Malitious, Envious, Rayling and Snarling at each other, where they attend for Alms, like Dogs quarrelling for bones, yea, grumbling and returning currish language, even to those who relieve them, if they answer not their unreasonable expectations. Yet, these must not be so neglected as they are, but (as *David* counselleth) wisely to be considered, not onely to preserve them from perishing, who are unable to provide for themselves, but to provide means whereby they who are unable to work, may not live in fluttish idleness and carelesness; for, our *heavenly Father*, denieth nothing to any of his Children, but when he knows they ask it, to be continued in idleness, or to satisfie their lusts rather then to imploy it to his honour and the comfort of their brethren, according as they shall

shall be able. He feeds the Fowls of the Air, though they neither Plow nor Sow; but, they seek their meat according to the means which he hath given them so to do; he likewise Clothes the Lilies and Flowers of the Fields with glorious colours; but they, without resistance of his Will, are passive (though not active) in permitting providence to act upon them what he pleaseth toward their vegetative *being* and *adorning*; in which respects, they are instanced (as I conceive) for a symbolical representation of that absolute obedience, which is in the *Saints*, and in those *Seeds of Grace*, which are in them to fructifie for Gods Glory, and toward their own perfection.

4. Moreover, the Emphasis which I apprehend to be in these words, *this day*, hints unto us, not onely this *Caution*, that we take all lawful opportunities to improve Gods daily Blessings, and to dispence our Charity as occasions are offered; but also, not to defer it until another day; because we know not what shall be to morrow; or whether we have one other day to live. Many fair advantages are lost by procrastination, never to be recovered; and yet through want of consideration, many often defer the doing of their duties, when they have neither less nor more benefit thereby; which demonstrates their sottishness, who are there-to inclinable. By those words in the *Original*, which are interpreted *Daily bread*, I understand all things whatsoever to be thereby intended, and included, which are pertinent to the preservation of our Souls and Bodies; for *Bread* is called the *Staff of Life*; and if I thought it needful to be evidenced by particular Texts, I could make it appear that not onely

onely all external necessities are by holy Scripture intended by *Bread*, but that the spiritual nourishments of our Souls are called the *Bread of Life*. Yea, *Christ Jesus*, said of himself, *I am the Bread of Life, which came down from Heaven; whereof, if any man eateth, he shall live for ever; and, the Bread which I will give is my Flesh, which I will give for the Life of the world, &c.* I cannot therefore think, when he prescribed this *Form of Prayer*, but that he intended we should ask this *Bread*, rather then the *Common-bread*, or such outward things as are thereby signified; for doubtless, he who knew what most concerned us, did principally intend this *Bread* should be prayed for, as that, which will bring with it all other things necessary, both for our temporary and everlasting well-being. But, O God! how many of us do mind so much earthly material *Bread*, and those other things which flesh and blood are most affected withall, (when we offer up this *Petition*) that we have no thought of that *Bread*, which must preserve our souls and bodies to eternal Life! How few care to know or heed what is contained in this pretious *Catholicon*! And how is it neglected and underprized, as a *Form of Prayer* fitting none but *Idiots and Children*, even by some pretending to *Piety*! I take in, and put forth, that which is offered by *Meditation* upon this *Prayer*, as it comes into my heart, and not remembering all that I have written, may perhaps insist other while more then once upon the same *Notions and Cautions*; but, that I hope shall not be excepted against, for such *Iterations* are very frequent in the writings of the *Prophets*, yet not impertinent, in regard as well our heedlessness of what is spoken, as the various occasions thereof makes them useful.

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The fifth Petition.

*And, forgive us our trespasses, as we
forgive them that trespass against
us.*

1. **T**His Petition is joyned to the next before it, by the Conjunction Copulative AND; as this is also, to the last Petition by the same Copulative; from whence I collect, that it would be little to our long-lasting comfort, to ask and obtain our *Daily bread*, unless our *sins are also forgiven*; and that we should quickly forfeit again our pardons, and be in a worse condition then before; though we had plenty of all temporal and spiritual provisions prepared and set before us, unless we shall be likewise preserved in all *temptations* from those evils which may else ensue, when we abuse external benefits, and saving means, to the dishonor of the Giver; either by neglect, or employing them to fulfill our wicked lusts; or by turning his *spiritual Graces* into wantonness. *Giving and Forgiving*; Pardons and Protections must go together in completing our happiness; for, flesh and blood is so frail, that, without Gods preventing Grace, and perpetual co-assistance, we are sometimes prone to make even the forgiveness of our sins; an introduction to a returning

turning with *the Dog to his vomit*, and with *the Swine to wallowing in the mire*; as appears by the impudence of that Harlot mentioned by *Solomon*, who made the payment of her vowes, a motive to allure her lascivious companions to be partners in her uncleanness: And it hath been too often seen, that many (young persons especially) who are persuaded, they are sanctified by a formal communicating at the Lords Table about the time of *Easter*, do take more liberty that day to fulfill their vain lusts, then on any one day in the year; and yet some of these are none of those who make least conscience of Moral or Divine Duties.

2. That Word in the Original, which is translated DEBTS, signifies *Trespases* or sins also; Omissions and Commissions, leaving that undone, which we ought to do; and doing that which we ought not to do. There is also in this *Petition* a Condition implied, beside that which is expressed touching our forgiving them, who are indebted or offensive to us; which condition includeth Contrition, Confession, Repentance, and Amendment, making up one fourfold Duty, without performance whereof (in will at least) we cannot justly ask that pardon here prayed for. Forgiveness of our *Debts* and *Trespases* is not precarious, but on condition we forgive them, who Trespas against us; And if it be so, they ought seriously to consider how far they are from performing it as they ought to do, who persecute their brethren or others to the ruining of their estates, and the destruction of their lives; who seek their weal, and never did or intended them evil; especially they who persecute others for differing from them in judgement and practice

practice onely, in things relating to their consci-
 encious serving of God, whereof none but he himself
 is a competent Judge. These are far from imitating
 God in his free *Acts of Grace*, as are they also who
 make shewes of Reconciliation and forgiveness, to
 get the more power and opportunity, to execute
 their Vengeance upon those whom they hate with-
 out just cause. But, I return to the forementioned
 conditional Duty. *He that says he hath no sin, is a
 lyar, and hath no truth in him. He that hides his sin
 shall not prosper*; He that is not sorry for it, cannot
 truly Repent; He that Repents not, is incapable of Re-
 mission; and if he might obtain it without Repen-
 tance, no *Amendment* would follow; but, he would
 every day wax so much worse rather then better,
 that at last he would fall into a final obduracy, ren-
 dering him impenitent for ever. This fourfold
 Duty I make to be but one, because if one be sincere,
 all the rest are so truly performed together in one
 moment effectually (though it be in the last hour
 of life) that they will be accepted of, as if actually
 done from the VVomb to the Grave; as appears by
 our *Saviours* gracious words to the *Thief upon the
 Cross*; and by him who received the whole dayes
 wages for one hours work; for, though our sins are
 so many and unknown, that, we cannot confess, be
 lorry for them, or repent them all in particular, yet
 their being to many, may and ought to make us to
 repent them in general, with the more hearry sorrow
 and confession, and then our *willingness* to amend
 shall be accepted for the *deed*; through that satis-
 faction which was made for all our transgressions,
 by him who hath satisfied to the plenary Remission
 of all our Debts and Trespases, who shall ask it in
 his Name with Faith and Love.

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3. That, this *Faith* and *Love* may be attained unto, we must with *David* earnestly desire and endeavour to have our hearts and Reins searched, that our secret sins may be discovered unto us, as much as is possible, and consider from what *insane Serpents* we are delivered by the sacrificing of that *Lamb*, which taketh away the sins of the World; for, in the heart lies the root of all Transgressions, which (though mortified by *Christs* taking upon him our Nature) is in every unregenerate man, soon quickned again, by the spirit of the Devil; and the *evil seed* by him injected is conceived, nourished, and delighted in, by filthy contemplations, until it comes forth into *deeds*: and, though never perhaps, brought forth into Act, defiles as much (if not more) then actual Adulteries and Murthers; because *spiritual wickednesses*, occasioning no outward shame or punishment, bringing us to heed and repent them (as open gross sins do) are by so much the more dangerous and mortal. To kindle and inflame our Love to *Christ*, and that our Faith may take the faster hold on him; we ought to take notice that he hath Redeemed us, and all mankind from every sin whatsoever; lest by denying him the honour of that *Mercy*, (which is the greatest illustration of his Love) we commit a greater sin then all those that we desire should be forgiven: and let us be wary that we charge not the *humane Nature* with a sin wherewith God charges it not, in such a manner as some do, under a pretence of doing him honour thereby. Thus, ignorantly, they do at least, if not Hypocritically, who impute the guilt of *Original sin*, to all *Mankind*; For, I cannot understand to what end they should impute the guilt

The fifth Petition.

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of our first Parents transgression to all, except it be to lay unto Gods charge the chief cause and greatest blame of all our *Prevarications*, according to their evil, who said, *The Childrens teeth were set on edge by their Fathers eating of some grapes, whereof they tasted not*; and were made liable to everlasting death, by their transgressions, before they had any sin of their own. This is the effect of those words, and this misimputation to God, is continued, though he hath said, (yea sworn) the contrary, and reproved the Jews (whose imitators and parallels we have been in all their sins): for many have the very same evil opinion of Gods Justice and Mercy. This makes me think, when I hear what some say to this purpose, in their confessions, that, they do but complement with God in their Prayers, as they do, who being imiters to a great person, say to this effect: *Sir, we are your poor humble servants, who have often offended your honour; and are so unworthy that we can justly expect nothing, but of your meer favour, &c.* yet when they come to speak of this person to others; say, *He is a hard man, reaping where he sowed not; gathering where he strowed not; making him pay for that which others had eaten; promising that for believing, which he had disabled them to believe, and punishing them for that fault, which he knew others had committed*; with such like scandalous and injurious imputations. This, God knows, some say of him; and who that considers it, can hope without repentance of this blasphemy, to offer any Petition to him for himself or others, that shall not be rejected with a malediction? Or, who can expect, that Pestilences, Wars, Famines, Persecutions, Seditions, Rebellions and uncharitable censures of each other can be prevented

vented, or abated, where many men have such an opinion of God? and are so wicked as to require his unspeakable Love and long-sufferings, with such indignities, to whom he vouchsafed more mercy, then to the clapped *Angels*, though his *Justice* was extended in perfection, even to them also.

4. They were not created of any *mutable matter*; and having no Tempter without themselves as *Adam* had, they might all as well as part of them did, have continued in uprightness, had not *self-love* declined them from their *Maker*, which it may be was the cause, they had no *Redeemer* decreed or promised. But *Adams* body being formed of *changeable Elements*, (having also a subtle malicious *Tempter* to corrupt his innocencie) God in Mercy provided him a *Saviour*, who took away the guilt of that Transgression, both from him, and from all his Posterity; making a gracious Covenant, whereby all might possibly have been preserved to eternal life. For, though the *first sin*, had so tainted those *Vessels*, through which all *Mankind* was to descend, that it was thereby subject to many infirmities, and inclinable to all manner of Prevarications, those disadvantages were fully recompenced with a grant of more by the Mediatorship of *Christ Jesus*, then was lost by *Adam*; if the Grace vouchsafed be improved as it may be, and not wilfully neglected by degrees, till increased to a malicious contempt thereof, so hardning the heart, that neither *Judgements* or *Mercies* can soften it. According to *Dauids* confession in the 91. *Psalms*, we were by our *First-parents* begotten and conceived in sin, and thereby contracted a natural disableness to do any good of our selves, through that proneness to evil, which is inherent

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Nevertheless, we have no such cause to complain as is pretended: For there, is in the moment of our natural conception a *spiritual seed*, conceived in our hidden parts (as to me seems expressed in that *Psalme*) by the Spirit of God; applying the Virtue of *Christs* Incarnation to our *Nature*, and to the sanctifying of it at the reception of our humane Essence, that the seed then cast in to us might fructifie, and that such a clean heart and right spirit might be formed in us, as *David* prayed for which, else he could not have prayed for in Faith, or sincerely acknowledged Gods having wrought in him such a spiritual work, that he might have had hope of a Regeneration thereby, notwithstanding his personal infirmities; but would rather have extenuated his transgressions, by charging God with leaving him in an incapacity to avoid that disablement which he had from our *First parents*, rather then have justified (as in that *Psalme* he doth) the Truth of God in all things by him spoken, by whomsoever he should be censured with a Righteous Judgement: For, it is no derogating from God (as some think) and ascribing to our selves more then belongs unto us, but an honour to him rather (by laying the fault of all our misdoing upon our selves) to acknowledge his free gift, and to say we have our *natural will*, by him so renewed and freed, that we have a will by him free to chuse Good or Evil, when he sets them before us: in regard, it is but a mocking of men; when we offer them a mercy, or any other benefit upon such a condition, as we know they cannot perform; and a palpable injustice to condemn men for that offence, which they never did in their own persons, (especially when satisfied for by
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their surery) so far forth, as it related to them; and I know none, who in heaven or earth will justifie such an action when it comes to be judged. Or, if we may not acknowledge, that God hath given us some faculties, which are properly called our own when freely given, whereby we may do what he requireth; or if we shall be condemned for what we never had a possibility personally to perform; I cannot understand how we can so justifie God to our *humane Capacity*, that he will not be rather feared as a Tyrant, then honoured as so gracious a King ought to be: for this is not an adhering to *Reason* in ought repugnant to true *Faith*, as hath been ridiculously objected; but agreeable to that which is warranted both by *Nature* and *Grace*: And whilst a contrary belief is cherished by Professors of Piety, as pertinent to the honour of God, and to the abasement of our selves, I shall not wonder if the words and promises of *Earthly Kings*, be reputed facted, though they perform nothing accordingly; for it is just that they should suffer by such Retaliations, who have so ill an opinion of God, as is afore expressed; seeing he hath not onely made us many gracious promises, and faithfully performed them from Generation to Generation; but made way also to reconcile us unto himself, when we were his Enemies, by satisfying that which Justice required, by the precious Blood of his beloved Son, in whom he is best pleased.

5. But, are none guilty now, of *Original sin*? Yes many; yea all men who continue in their sins without repentance, and fight not against their natural corruptions, which (as it is said of *Hydras* heads) spring again as fast as cut off; and they especially

ſpecially are guilty thereof, who ſin wilfully and maliciously, as appeareth by what is imprecated againſt ſuch offences in the 109 *Psalm*, which is a Prophecy againſt *Judas*, and ſuch-like Transgreſſors: For, it is uſual with the Prophets to expreſs in the Imperative Mood, and by way of Prayer, thoſe Benedictions which God hath decreed and promiſed to the Righteous, and to predict by way of Imprecation thoſe maledictions which are to be the portion of Reprobates; as in the forementioned *Psalm*, where it is ſaid in relation to ſuch an Offender, and to the Children of that wicked ſeed, whereby he and they are propagated, *Let the Iniquity of his Father, be remembered with the Lord, and let not the ſin of his Mother be blotted out. Let his Children be continual Vagabonds, &c.* that is, Let ſuch as are ſprung from that ſeed of Malignity and Infidelity, which was in that malicious one, be ſo, or ſo accuſed. If it ſhall be asked, how any man may juſtly be charged with *Original ſin*, if all men were acquitted from it, as I have affirmed by *Chriſt*; An unqueſtionable Answer thereto, I collect from the Parable in the 18th. Chapter of St. *Matthew*, where the Kingdom of Heaven is likened to a King, who calling his Servants to accompt, one was brought, that owed him a thouſand Talents, who not having wherewith to make payment, was adjudged to be ſold with all that he had for payment of the Debt. The Servant thereupon fell down at his feet, beſeeching his patience and forbearance; which ſo moved the King to compaſſion, that he forgave the whole Debt. The ſame Servant going out of the Kings preſence, finding one of his Fellows, who owed him but a hundred pence, took him by the

throat, saying, Pay me that thou owest me ; and though his Fellow-servant fell at his feet, promising payment, if he would with patience forbear him ; he nevertheless cast him into Prison, which so offended the King his Master, being informed thereof, that he delivered him to the Tormenters, to be by them detained until he had pay'd all the Debt, which was formerly forgiven; it being a Fundamental *Maxime* in the Law of that Kingdom resembled by this Parable, That such measure as men mete, shall be measured unto them ; and that, they shall not be forgiven, who will not forgive their Brethren & Fellow servants who trespass against them. In this Case, that Original debt, which is remitted to every man by *Christ's Incarnation and Passion*, is charged again upon every man who comes into this world, if he shall be then unmerciful to his Fellow-servants, and sin wilfully and maliciously against the Grace of God without repentance.

6. This I believe, as in relation to Original sin, and that afore expressed to be an Implicite Condition in all Gods Acts of Grace intended, though not exprest, and more unalterable then the Laws of the *Medes and Persians* heretofore. But in the close of this Petition, it is explicitly mentioned, and therefore not to be doubted of any, the words being plainly these, *As we forgive them, that trespass against us ;* And in the two Verses next following this Prayer, it is declared both Affirmatively and Negatively by Christ himself, to make us the more heedful thereof. *If (saith he) you forgive men their trespasses, then will your heavenly Father also forgive you : But, if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.*

trespasses. It is said also, That we should be merciful as our heavenly Father is Merciful, and perfect as he is perfect; which are such hard Lessons to flesh and blood, that few love to hear of them, and perhaps that conditional asking forgiveness aforementioned, had made so many neglect the Lords Prayer, because they cannot so perfectly forgive, as they would be forgiven. But, they mistake the meaning of the holy Ghost. God requireth no impossible things at our hands. He expecteth not such perfection in us as in him our Pattern, but such a perfection of Imitation onely, as we are capable of; and I hope those Christians who (I know not to what good purpose) profess themselves to be perfect, do not mean it in any other sence, then as to their being in the way to perfection, and imitation of their pattern. No man who desires the Picture or Image of his Friend, is so absurd as to look to have it more perfect then a Representation can be. Some true resemblances may be exprest of the Body, the Visage, Looks, Postures, of a Frown, a Smile, with such-like, but little or nothing of that wherein the perfection of the whole man consisteth. Therefore the scrupling at this conditional Petition is causeless. And I think it not so difficile as some conceive it, for a man whose heart is regenerated to forgive either his Brethren or Enemies, as he would be forgiven, or as Christ our Pattern did, according to our proportion of Charity; for, Stephen prayed for his persecutors who stoned him to death; and perhaps, many supposed to be our persecutors in meer malice, are either ignorant of what they do, as our Saviour said his Crucifiers were, or as Paul (who consented unto Stephens death) said that he

did all things with a good conscience toward God, even when he was a persecutor, because, he thought those whom he persecuted to be blasphemers of God. Yea, it seems so easie to forgive, as we desire God should forgive us, that I, (who am one of the least in the Kingdom of Heaven) do believe (praised be God for it, who knows I truly express my heart) can forgive my most malicious Enemies, when I consider that the worst of them, for ought I know to the contrary, may persecute me, either because he is an ignorant fool, or, believes me to be an Enemy to the *Truth of God*, or to the *publick Peace*: yea, though I knew their persecutions proceeded from meer malitiousness, if I perceived them affected with sorrow for it, and penitent for their trespasses against other men; I could forgive them perfectly, though they had pursued me to an unavoidable ignominious death; and weep for Joy of it, though since I was of understanding, I could never weep for losses, reproaches, pains or punishments occasioned by any open Enemy, but have often shed tears when thereto moved, by compassion, kindnesses or unkindnesses of Friends and Brethren.

7. Indeed, if all things were well considered, (and we had but so much prudence or patience as we should have) it would nor be difficult for any rational man to forgive both Brethren and Strangers, Friends and Foes; for, in whatsoever they trespass against us, they are seldome more mischievous unto us then to themselves, when they intend best unto themselves, and worst to us. Their injuries, reproaches, and despights to us, for the most part, in some respects or other, do us as much good as harm;

harm ; and the benefits of the one, as much disadvantages otherwhile, as the mischiefs and scandals of the other ; for, they proceed but from fit, of *complacency* or *anger*, as occasions happen : Sometime by *Levity*, sometimes by *mistakes*, ignorance or heedlessness, as well as from malice ; and sometimes an *accidental* toy, makes those who for many years together lived in such hatred, that they watched all opportunities to destroy each other, to become very kinde Neighbours ; and they who seemed as long a time so mutually endeared, that they could not be absent a whole day, have quarrelled all that friendship, and for a trifle been the greatest enemies in the world to each other till their lives ended. The friendship or enmity of most men in these times, is neither worth our esteem or anger ; for they who profess most kindness when they are together, Jeer each other as soon as departed, and tattle as contumeliously to their mutual disparagement in secret, as enemies do openly ; and no wise man will much more be troubled at what these either say or do, then at the bawlings and snarlings of Dogs, if he can keep them from his Shins ; for within a short time, they with all their evil words and actions will be buried in the earth, and quite forgotten, as we shall all be ere long also ; Therefore, let us all forgive one another.

8. I have yet more to say touching *forgiveness*. It appears not to me, that any man can rationally expect forgiveness, either from God or men without *Repentance* ; or, that we are by precept obliged to forgive those, who continue in a malicious impenitency, or that God hath manifested any ground

of hope, for such as wilfully persevere in trespassing; or who are inexorable to others offending against them. By our Saviours answer to Peter (when he asked him, how often he should forgive his Brother?) *Repentance* appears to be a conditional Motive to *Forgiveness*. For, said he, *Math. 18. 22. I say not until seven times, but until seventy times seven times*, a certain number for an uncertain. And *Luke 17. 3.* he said, *If thy Brother trespass against thee rebuke him, and if he repent forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again, saying, I repent, thou shalt forgive him*; from whence I collect (besides this, that we must both forgive others, and repent our own sins, if we expect forgiveness) that, *Repentance* is always premised before *Forgiveness*, both in relation to God and men. Now, it is to be considered, that if as is aforesaid, God requires us to forgive our brethren upon Repentance, though he offends us 490 times, *numerus certus pro incerto*, that is, how often soever, we may undoubtingly believe, that God whose Mercy is infinitely extended over all his works (and is not so severe as to mark all that is amiss) will not heed humane failings with less compassion, then he expects in men; or, that he looks for a more absolute Repentance then frail men are able to perform; or, that he hath not provided an extraordinary means by Grace to supply all the defects in Nature, where the ordinary means is not vouchsafed. Were it not so, we who have enjoyed the largest means in ordinary (knowing what we are privy to in our selves) could not so absolutely depend upon that imputative Righteousness which we have by *Christ*, as we do, or may do

do; nor sincerely believe what we profess. Verily, God is so merciful, that he accepts of very imperfect Repentances and Humiliations, as appears by what he vouchsafed to *Abah* for a little outside-repentance; and how gracious he hath been from time to time, to those Nations who have formally professed his Name, though they have turned his Grace into wantonness, and more provoked him, by their Hypocrisies and impudent abominations every day increasing, then all those heathenish Nations which are by most of them reputed *Reprobates*, and without hope or sence of their miserable condition. But I believe many millions who are thought totally excluded, shall, according to our *Saviours* saying, *Matth. 8. 11. Come from the East and West, and sit down with Abraham, Isaac and Jacob, in the Kingdom of Heaven, when the Children of the Kingdom, shall be shut out*, who think themselves to be the sole Inheritors thereof.

9. This hath started those considerations which incline me at this present, to express what I further apprehend and believe concerning Gods eternal Love to *Mankind*, to vindicate his *Justice* and *Mercy* from the dishonour done thereunto by those who think he decreed the greatest number to condemnation before the Creation of the world; and I will not omit what I have to say in opposition thereto, though probably I shall be judged an Heretick for my reward; and perhaps be forsaken of many seeming Friends, as *Christ* was by some of his Disciples, when he spake that, which they were not able to bear. The utterance of such Mysteries he forbore until the time came wherein to be silent, would have occasioned greater inconveniences and mischiefs

mischiefs then to speak them; and then he declared what was seasonable. This is also a time for me to express what I have hitherto concealed more with respect to others than to my self; and I will now declare it, lest if I let slip this opportunity, now **G O D S** *correcting Angel*, is under my Roof, I may not perhaps live to express it, if now neglected.

10. There are many places in holy Scripture so generally observed, that I need not particularize them, from whence it is inferred, and vulgarly believed, that a very small number shall be saved; which I conceive to be a false Inference insinuated by the Devil to the dishonour of Gods *Justice, Mercy, Wisdom and Power*: For, what can more blemish **G O D S** Justice and Mercy, or magnifie the wisdom and power of the *Devil* more, then to have it believed, that he shall carry away with him at the *last Judgement*, a greater number with him into *Hell*, then *Christ* shall with him into *Heaven*? For, who is reputed a Conquerour, but he that leads most out of the Field (of those who fought under his Banner) when the Battle is ended? I need alledge no more to reasonable men, if this be well considered; but Reason is cryed down as an Impostress, and therefore I must proceed further to convince an error so generally received. It is true, that during this *great Week of the World*, consisting of six *Mythical days*) now having almost compleated a thousand years apiece, according to the vulgar computation) the *Devil* hath so prevailed by Gods permission, that the extent of *Evil* may be thereby fully known during the time aforesaid: God was likewise pleased during the same time, to leave his

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his *Elect Subjects* (except in extream streights and hazards) furnished with no more Power and Ammunition then might sufficiently maintain such a defensive and offensive *War*, as they were to be employed in, to make proof how much, or how little advantage, could be gotten by their *Righteousness* and *Power*, to bring them to the knowledge of that *Good*, which hath no *Evil* mixed therewith; and wherein, the perfection of their happiness consisteth; as also, to give them an experimental knowledge of that *Evil*, which our *First parents* desired to know. But, when the *Sabbath* of a thousand years is come, wherein the *Spiritual City of God* shall descend from Heaven, to restore Mankind to that *Paradise life*, from which they have been hitherto kept by an *Angel* brandishing a *Sword* every way; *Sathan*, shall be so bound, and his Policy and Power so restrained, that he shall add fewer to his *kingdom* then now, or heretofore, when his Tyranny was permitted to be prevalent; yea, perhaps he shall then get none to adhere finally unto him, though his power not being totally restrained, he shall have liberty to deceive the Nations for a while to evidence his own weakness, and the Power of *Christ* when he personally assumes his Throne. During the six thousand years aforegoing, wherein *Sathan* had liberty permitted to exercise his Tyranny, so far forth as might sufficiently demonstrate the effects of *Evil* as aforesaid, God was not onely able to raise up *Stones* to be *Spiritual Children* to *Abraham*, as *Christ* said; but also did so, and doth still raise up many, (that is, men who are as unactive toward their own Salvation, as Creatures without life) being insensible in our mode, of his operations

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ons upon them (and passive onely as Stones under the Work-mans Tools, without resisting the Spirit working upon; and these are in the capacity of those little innocent Children, to whom Christ said the Kingdom of Heaven appertains.

17. And, whereas we hear many such sayings as these, or to the like effect: *The way is broad that leadeth to destruction; and the Gate so streight which gives admittance to Salvation, that few enter in thereat: That, many are called, but few chosen: That, though the People were as the sands, of the Sea, a small number should be saved: That, the Righteous in respect of the Wicked, were but as here and there an Olive-berry upon the boughs after gathering-time; or as a few Grapes after the Vintage, with such-like asseverations; These, I acknowledge to be true; yet my belief is, notwithstanding all this, that, a far greater number shall be saved then condemned at the last Judgement. For, I cannot believe these expressions have respect to all Mankind dispersed throughout the world, from the beginning to the end thereof, but as relating comparatively to those onely, who ate and were Members of those visible Churches and Provinces of Christs visible Kingdom upon earth, to whom the ordinary means of Salvation were and are dispensed, whether Jews or Christians; the greatest number of whom (for their wilful neglect of that means, for their turning the Grace of God into wantonness, for their seeking gain by pretended Godliness, and for their meer formality and hypocrisie) shall be shut out of that Kingdom, whereof they judged themselves to be sole inheritors, and all the rest of the world to be cast-aways. So did many Jews believe of themselves*

selves heretofore ; and so do many *Christians* now,
 who will at last finde it to be a *spirit of self-love*,
 which possessed them , producing no better fruit
 then the Apples of *Sodom* are said to be. These, as
 I conceive, are those of whom the sayings in *holy*
Scripture aforesmentioned shall be verified, and of
 whom onely they were intended. These reputing
 themselves the onely Children of the Kingdom,
 boast of their Priviledges ; such, as the having *A-*
brams to their Father : The *Temple of the Lord* ;
 or the *Word* and *Sacraments* of the *Gospel* among
 them , how much soever abused or neglected ; and
 these alone are concerned, in those places of
 holy *Scripture* which declare the paucity of that
 number who shall be *chosen* in comparison of them
 who are *called* ; and the paucity of those among
 them who shall be saved, in respect of their nume-
 rousness, who shall perish by their neglecting or a-
 busing those advantages which were put into their
 hands, I conceive to be thereby meant : For, I can-
 not think that such sayings had a purposed relation
 to them unto whose knowledge that means neither
 came , nor was likely to come whilst they lived af-
 ter they were born into the World : Such in par-
 ticular, as are many millions of *Heathens* in the
 remotest parts of the world : As also, little Chil-
 dren dying before they are capable of understand-
 ing what they hear ; and who must inavoydably, and
 everlastingly perish , if God hath provided no o-
 ther means of their Salvation by *Christ* then
 such a way of preaching it as is vouchsafed to
 us.

11. Therefore, in my judgement, they should
 have little hope of pardon for their many actual
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transgressions, who knowing God hath provided means of life and nourishment for Children in the Mothers Womb, when they can neither breath nor eat, as when they are born; if they shall not believe that God who is infinite in Mercy, hath not provided as sufficient a means to nourish their Souls and Bodies to eternal Life, who by Death in their infancy or otherways, are (without their personal default) incapable of the ordinary means. It is in my understanding, so great an injury to the Goodness and Mercy of God, to affirm he hath exposed to everlasting destruction all those Innocents by leaving them totally without remedy, that they seem to me incapable of *Forgiveness*, through Gods Mercy to them, until they repent of their blasphemous mis-belief of his Fatherly compassion, who hath given them no just cause to imagine he neglects to make provision for the wellfare of all his impotent Children. Therefore, that we may not obstruct the Forgiveness of our Debts and Trespasses, which we pray for, or charge God with so much cruelty, as to expose his own Children, by *Creation* at least, to be a prey to the *Devil*; and which is more abominable, to teach other men to believe he hath eternally decreed the Reprobation of all *Mankind*, except a very few in comparison of the rest: I will endeavour to make it more evident, though I have alledged much to this purpose already, that a very few shall be everlastingly damned, in respect of them who shall be saved by the Mercy of God in *Jesus Christ*; and that this is sufficiently provided for, by GODS eternal *Decree of Election and Reprobation*, which hath by many been misunderstood to the dishonour of his *Divine Justice*; contrary to the
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light of *Reason* renewed and sanctified by *Grace*, and to that illumination, which is added thereunto, by Gods *Word* and *Spirit*. And, though to make odious that Doctrine which I assert, it is called *Heresis*, *Arminianism*, *Popery*, and what else they please who oppose it; I hope it shall be so generally received, that all good *Christians* will ere long, be ashamed of it, and make it appear so wicked, that it will hardly be believed by many in future times, if there were not so many great Volumes written to uphold their error. For, who in Reason can believe, that he who created all things in Love, by Love, and to be beloved of his Creatures, for whose good he created them, did fore-intend to make the greatest number of them everlastingly miserable; and design them to that unhappiness, before they had *being*, or *possibility to do good or evil*; yea, that he necessitated them to do that evil for which they should be condemned? what love was there in this? or what love could he expect from those who should be taught thus to believe? or, what Truth is in such Teachers who incourage their Disciples, to think so of him who hath *said* and *sworn*, he desired not the Death of sinners, but that they should repent and live? Verily, if there be any madness in *Bedlam*, more extravagant then this, I am greatly deceived.

13. It is true, that God hath absolutely predestinated some to *Salvation*, and ordained some to *condemnation of old*, with respect to their *Qualifications* in time, and to a *Covenant* between him and them; but none absolutely to condemnation, nor either with respect or disrespect to their persons before time, or before they had a temporary *being*; though he fore-knew what the one and the other would

would be. *David* tell us in his fourth *Psalme* who they are whom God Elected; even the *GODLY*; that is, such as he fore-saw would hear, heed and be conformable to the dictates of his *Word* and *Spirit*; and who when he had inlightned their *understanding*, and renewed their *wills*, would endeavour perseverance to the end according to the power he gave them not trusting to that obedience, or to any Righteousness of their own thereby acquired; or seeming to be formerly inherent, but to Gods *Free-grace* onely; who, when men have once given him their hearts, thereto allured by loving compellations, never afterward fails to keep them to himself, mangre all the frailties of the flesh, or the temptations of the World and the Devil, because, *Whomsoever he once loveth, he loveth to the end*; These are they who were from eternity Elected and given out of the world to *Christ* by his *Father*, and for whom he prayed that none of them might be lost: when these have chosen God for their onely refuge; taken up his *secret place* for their *Habitation*, and can say unto him in their hearts with *David*, *Psal. 91. Thou art my Shield, my Fortress, and him in whom I trust*, &c. he will give his Angels charge to keep them in all their wayes, that neither open or secret fears or perils shall affright or indanger them, though thousands and ten thousands fall round about them: Though these may be exposed to temptations by prosperity or adversity, they shall be carried through them with safety and honour; though they walk among Adders and Lyons (that is, live among subtile Seducers and tyrannous Oppressors) neither of them shall have power to hurt them; but, they shall tread upon them with contempt

tempt, and proceed on through all difficulties to the fruition of Eternal Glory. These God hath elected from before all worlds, without any meer personal respect, until their *Faith* hath qualified them for a personal respect in *Christ Jesus*; and he hath neither eternally reprobated, nor *of old*, ordained any man to condemnation, but those onely, who after they came into the world, should incline wholly to the suggestions of the *Devil*, the incitements of the *World*, and the lusts of the *Flesh*, wilfully and finally neglecting and despising that means of their *Salvation* which God should offer unto them in the Ordinary way of preaching it by his *Word*, by his *Judgements* and *Mercies*; or by the extraordinary operations of his *Spirit*, in them who have not the ordinary means to help them improve their single *Talent of Reason*, and the *Light* set up in their own Consciences. By these *Cords* of love, the *Father* seeketh to draw all men to *Christ*; and though many of his *Elected ones*, are at first moved to come unto him through *self-love* or *fear*, for their own sakes, they are so strong, that, at last they draw all men unto him for his *Love-sake*, who loved them first; except such onely, as frowardly, and wilfully stop their ears, shut their eyes, and harden their hearts, till he justly deprives them of their hearing, sight and understanding, and gives them up to a Reprobate-sence, because, they would not hear, see and understand when they might. These are they, and they alone whom God may be said to Reprobate *Eternally* or *of old*; and if he recalls any who are thus far elapsed, it is more then he hath promised to do, for ought I know; and if he doth so, his *Mercy* is his

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own, to confer when and where he pleaseth, without wrong to any in so doing. And it is a *Mercy* that he hath not revealed ought whereupon to ground an absolute confidence of being often called: For, it would be abused by most men, to the rendering them the more presumptuous and the more careless.

14. There are many false *Inferences* and absurd *supposals* drawn from Gods *fore-knowledge* & *pre-election*, whereby Learned men have deceived themselves and others; because, they misconceive Gods *Prescience* and *Election*, as if he as we do, consider'd things as being precedent, and subsequent to each other in time, whereas, he being *Eternal*, all things past, present and to come, are present with him as existing in one and the same moment: the ignorance or heedlessness whereof; as also, of other such-like verities, are the occasions of other errors. Alas! what remedy, when Foundations are overthrown? A great number of those who seem to be true Preachers of the *Gospel of Christ*, by a conscientious undertaking of that Duty, being such as have brib'd themselves into that sacred Calling, for preferment to those Dignities, wherewithal the world hath corrupted and prophaned it; or else, to make a *Trade* of it whereby to get a livelyhood; have taken up Truth or Heresies, as they accidentally stumbled upon them where they had their Education, endeavouring, to supply their want of *Spiritual Gifts*, by such helps as meer humane Industry could afford; adding thereto *formal Austerity*, *Gravity*, and shews of *Piety*, which draw ignorant well-meaning hearers, to be Zealous in what they teach them, be it right or wrong: And as their Disciples follow them,

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so they followed their chosen Ring-leaders in those Opinions which they happened upon, as Wilde-geese follow their Leaders, whithersoever they fly. If the Goose that heads them, is wary, and having been acquainted with the profits and dangers of the Country, carries them thither where they may feed and rest in safety, it is well; but, if he be such a Goose as mindes only the filling of his Belly, neither heeding the Nets, nor the Stalking-horse of the Fowler; both he, and the Gossings that follow him, are in a Net, or the shot in their bowels before they are aware. Thus it fares with many poor souls led by blind Guides and false Teachers, of whose encrease there is more likelihood, then of reducing Christian Doctrines and Disciplines to their pristine purity, till the Kingdom of Christ shall come into the earth: yet every conscientious man ought to contribute what he is able thereunto in the mean time, and so will I.

15. Gods *Prescience* that such or such a thing will be done, doth not therefore necessitate, or cause the doing it, more then my knowledge that mortal men shall dye, is the cause of their death; neither is it rightly inferred, or justly to be concluded from Gods *predestinating* some absolutely to *eternal Life*, that therefore all the rest were decreed absolutely to *condemnation*, more then it may be truly said, that when a King without any considerable condition premised, pardoneth some of those who were guilty of the same offence with others, that, he thereby implied all the rest should be executed without mercy, when he offers them pardon once, (and perhaps oftner) upon such conditions as they were then able to perform; and still might have

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done, until they had wilfully disabled themselves by long neglect or contempt of his Grace offered. God, may do with his own what he pleaseth; and if he will give to one *gratis*, for doing nothing, as much as he will to me for working according to my *Covenant*; what wrong hath he done to me whereof I may justly complain? or, if he punished me, who both left that work undone, which I could and ought to have done, and slandered also his *Mercy* and *Justice*, yet pardons another who is no less culpable, why should I repine that he obtains Mercy, because I am justly punished? In this, and such-like Cases, it is that the Scripture saith, *God hath Mercy on whom he will have Mercy*, and hardneth whom he pleaseth; and, GOD is no such acceptor of persons as they misconceive him to be, who misapply that Text wherein it is said, that GOD hated *Esaú* and loved *Jacob*, before either of them had done good or evil, and think it implies *Esaú's* Reprobation; for though *Jacob* being the third *Patriark* who was separated, or sanctified, to be the Fore-father of *Christ* according to the flesh; and *Esaú* in that respect, but a common or prophane person (and worthily lost his Birth-right for selling it at so base a price) yet that rejection as to the Election of being the person from whom the *Messiah* should descend, warrants not me to aver that he was reprobated in respect to the Salvation of his Soul; for those words also mentioned were spoken perhaps, with regard to Gods fore-knowledge of what he would do; or rather (as I believe) with respect to the works of the *flesh* and of the *Spirit* onely; *Esaú* being a Type of the one, and *Jacob* of the other, (as *Sarah* is said to be of the *Gospel*,
and

and *Hagar* of the *Law*) they being Progenitors of differing Nations : For, the works of the *Spirit* are pleasing to God, and always loved of him ; and the works of the *flesh* abominable, and by him hated both before, and after they are done.

16. That Text is misunderstood also, to the dishonour of God, which mentioneth a *Potters* power over his Clay, to make thereof a Vessel of honour or dishonour as he pleaseth : For, though God hath more power over his *work* then a *Potter* over his Clay ; yet, to infer positively from thence, that God had purposely made some to be *Vessels of wrath* is an unjustifiable inference from that allusion. And that obscure place of *St. Pauls* Epistle to the *Romans*, where the *Potters* freedom to make what Vessels he pleaseth out of one and the same Lump is misunderstood to imply what is aforesaid ; for, if it be so expounded by the *context*, and other places of holy *Scripture*, that the whole and every part of Gods *Word* may agree in one *Truth*, we shall never understand *Pauls* meaning as some do, The *holy Ghost* alludes not our most *wise Creator* to a *foolish Potter*, who, because he might make what he would of his *Clay*, did therefore make the greatest number of his Pots to be broken again, to shew he had as well a power to break them as to make them ; or, that onely to evidence his displeasure, without cause, he made them ugly and unserviceable. Doubtless, God so made all things, that not one of his *Creatures* hath so much cause of dislike as to say, *Why hast thou made me thus ?* He is resembled to a *wise Potter*, who makes both Vessels of honour and dishonour, out of the same Lump of Clay ; no *Vessels of wrath* came so made out of his hand ; but

every one a Vessel useful for his service, without injury or grievance done therunto. A *Chamber-pot* made for that use, or a *Pipkin* to serve always in the Fire, are as well pleased to be serviceable in their kinds, as drinking-cups and other Vessels employed at the Table, though reputed more honourable then the former. The Literal words of *Scripture*, may be (and in some places are) vitiated by the heedlessness of *Transcribers*, as we perceive by differing Copies; yet the true Genuine sense will be always sound intire, and every part consonant to each other in the truth, if read with submission to the dictates of that *Spirit*, which alwayes accompanies the same; and so are the Texts aforementioned.

17. I will add a few lines more to declare, why I believe, as is aforesaid, that God hath predestinated a far greater number to *eternal Life*, then he hath left liable to final *Reprobation* by their own default; and I beseech all my Readers to peruse it with patience and without Prejudice; for, no affectation to singularity, but a conscientious Zeal to vindicate Gods honour, by illustrating the infiniteness of his Mercy and Love to all *Mankind*, hath inclined me therunto. In my understanding, that which may be considered by contemplating Gods *Word* in the spirituality thereof; he hath, as it were distributed all mankind into *three Regiments*, which have been governed by the invisible and visible operations of the *holy Trinity* ever since the Creation, and during most part of that time hitherto by the *third Person*, who still governs it, and shall until *Christ* comes personally again upon earth. The first *Regiment* consists of all those, who lived to be Members of the *Visible Church* made up both of the natural

tural and Spiritual Seed of *Abraham*, as well under the Law of *works* as of *Faith*; *Jews* and *Gentiles*; *Hypocrites* and *true Professors*. These, in many preceding Generations, were very few (and so they yet are in respect of the rest of *Mankind*; and were obliged to work out their Salvation, by a respective conformity to those *Laws* and *Dispensations*, which in their distinct times and seasons, were vouchsafed in *various modes*; they who lived before *Christ* came in the *Flesh*, in one manner, and they in another, who were to come after that time; but, both one in *Substance*, though differing in *Types*, *Ceremonies*, and other circumstances: For, we of the later time, cannot be saved, but by believing in *Christ Jesus* the Son of *God*, conceived by the *holy Ghost*, born of the *Virgin Mary*, &c. as; it hath been revealed by the *Apostles*, with those *Attributes* and circumstances contained in the *Old* and *New Testament* relating to *Christ's Evangelical Kingdom*; whereby both *Jews* and *Gentiles* (now called *Christians*) are equally privileged and obliged. The Jewish outward Duties, before *Christ*, consisted in observing and conforming to those *Types* and *Ceremonies*, under which that was veiled, which we profess. They had the same *Christ* for the Object of their *Faith*, and *Worship*, though so little known to them according to the *manifestations* we have had, that very few, except their *eminent Prophets* understood the *Mysteries* of his Kingdom; yet were saved by being obedient thereto according to the measure of their understanding. These together make up the *Brigade* of those *Soldiers* in the *Church-Militant*, who fight the *Battles* of the *Lord*, against the enemies of his Kingdom;

some, in pure Love to him and his Cause ; some, as *Hirelings* onely for their Wages : And they among them who become faithful, continuing so to the end, shall be Crowned with Victory and Glory above all other *Saints* ; because, exposed to the greatest sufferings and dangers in this Life. Now, though these will be a very small number, in respect of that great number which consists of them who have been either false Pretenders, Traytors, Apostates or unprofitable servants to their *General* ; yet, they are said to be as numberless as the *Stars* in the Firmament : these are *Davids worthies*, and as it were the *Life-guard* of the *Kingdom*, and a small *Regiment* compared unto the other two, whereof I am next to speak. Yea, these are that part of *GODS Elect* to whom this saying hath respect, *Many are called, but, few are chosen* : For, they are most properly said to be called, who had either an outward *Legal, Prophetical, or Evangelical Calling*, by the exemplary life of the *Patriarchs* ; by the *Law* written in Stone ; by the teachings of the *Prophets*, or, by the Preaching of the Gospel, since *Christ* came in the Flesh ; by whom, very great numbers, have been called in every Age, yet very few of them saved, in respect of so great a multitude of them, as have neglected that *Call*, and turned the Grace of *GOD* into wantonness. And the word *MANY*, makes it probable to me, that these are they, of whom but a few will be saved of those many which are called in this manner : for I believe, that (beside this external mode of calling many) there is an *Universal internal calling* also, wherein are concerned with this, the other two *Regiments* also, of those who shall be saved ; and whereof, I am next to speak as aforesaid.

13. The *second Regiment of Saints*, consists of those without the *Visible Kingdom*, who are Members of that *Invisible Catholick Church*, which is dispersed throughout the World, and were from time to time brought into it, by the *Spirit of Christ* preaching, as it is said, *1 Peter 3. 19. to those who are in prison*; that is (as I understand it) to them who surviving until the years of discretion, have lived out their whole time in the shadows of Death, without means of saving Light, by the *Gospel* preached as unto us. For, knowing what I justly apprehend of Gods infinite Goodness and Mercy, I cannot believe he hath less effectually provided for their Salvation then for our; but, that he had regard to them, even when the *Visible Church* seemed to extend no further, then to the Families of *Abraham, Isaac and Jacob*; to whom he spake sometimes immediately, otherwhile by *Angels* or by *Dreams*, as it is said, *Job 33.* in which Chapter Gods secret way of Instruction, and communicating his will to men in the night of their natural Ignorance is expressed, as also in relation to them, where the ordinary means is wanting at this day, in *Asia, Africa, & America*. For, though *Faith* was not heretofore, nor is now begotten in them by *preaching and hearing* as with us, the *Heavens* and the *Book of the Creatures*, which was open to the *Magi* at the time of *Christs* birth, and directed them to him by a *Star* (they not having *Prophets* to reveal him, as the *Jews* had) he might possibly be discovered to others in some such extraordinary manner, as will be available. For *Jesus Christ*, (without whom there is no Salvation, and who is by *St. Paul* called the *Mercy of God*) may be laid hold upon by that

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Notion, through the Sanctification which the whole *humane Nature*, received by his *Incarnation*, and the supply contributed by his *Spirit*, who then took away their Original guilt, and inlightens every man who comes into the world, may so perfect also what is wanting of the *Ordinary means*, that many millions of those will be brought to sit down with *Abraham, Isaac, and Jacob* in the *Kingdom of Heaven*: Those *passive Stones* will be more easily hewed and polished to compleat the *City of God*, then the most part of those, who were, and are formally squared, and polished by *hired Work-men*. The effects which Gods *Spirit* alone, had upon *Abimelech* in *Abrahams* time; upon the first *Pharaohs*; upon *Nebuchadnezzar, Cyrus, Darius, the Wise men* in the *East*, and some others without the *Pale* of the *Visible Church*; as also, by the little good effect, which the ordinary means of *Grace* hath had upon the *Kings, Priests, Prophets* and *People* in the *Visible Kingdoms and Churches*, of *Jews and Christians* throughout all *Generations*, makes it seem probable to me, that, the secret teachings and inspirations of the *holy Ghost*, improving and sanctifying the *Talent of Reason*, will bring more thousands into Christs *Kingdom*, then all the *Priests and Prelates* throughout *Christendom*, by the meer external *Forms, Disciplines and Dispensations* among *Jews and Gentiles*, ever since they had being; by reason of their abusing or neglecting the *Grace* therewith offered. And, if this be so, as I believe it is; then these Regenerated by the Ministry of the *holy Ghost*, being added to them, who through the *Ordinary means*, are made *Abrahams Children* by Faith (whom God promised to make as numberless as the sands

lands upon the Sea-shore) will infinitely augment the number that shall be saved.

19. The third *Regiment* increasing this number, is that of *Infants*, two years old and under, when taken out of this life. These, during that time are not capable of doing either good or evil; not some of them in many years more; and I think it were a barbarous faith to believe all these were born to make up the Kingdom of the Devil. Our Saviour said, That of such the Kingdom of Heaven consisted, and reproved those who denied their access to him, saying, *Suffer such to come unto me, and rebuke them not, for of such is the Kingdom of God*; and perhaps, thereby implicitly implied, that it was a very offensive error in those who should believe little Children were not absolutely Redeemed by him, from the guilt and punishment due for *Original sin*: And yet it seems, by his *Disciples* rebuking those who brought them, that good men may be tainted with this Heresie, which so much displeased Christ, that he afterward added these words; *Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little Child, shall not enter therein*, Mark 10. 13, 14, 15. So far are they from being excluded, that they are the Pattern of that absolute resignation, which is required in all who may expect admission into Christ's Kingdom. Some will say perchance, they must be the Children of the Faithful to whom this priviledge belongs. I say the same; for I believe that every Child born into the World, or conceived in the Womb, is the Seed of the Faithful, when or wheresoever, it is or shall be born; for, in the 87 *psalm*, it is said, *God loveth the Gates of Sion more then all the Habitations of Jacob*

Jacob; and by what follows, that many who had their natural birth, in *Rahab*, *Philistia*, *Tyre*, *Aethiopia*, yea in *Babylon*, shall be reputed as born in the spiritual *Sion*. And it is not to be supposed, that a remoteness by *Place* or *Time* (though it were longer then one thousand years, or farther off then the ends of the earth) are any bar to the Influences of *Divine Grace*. All Children are the Seed of the Faithful in *Noah*, though their immediate Fathers have been Infidels ever since *Cham* was born; and God promised to shew Mercy to the thousandth Generation of those who fear him and keep his Commandments. This also that follows, is very considerable in relation to the Condition of *Infants*, that, they were the first who suffered for *Christ*, even when he being an *Infant*, *Herod* murdered all the Children in *Beislem*, and the coasts round about, *Matth. 2. 16*. These, being dipped, as it were into *Christ's sufferings*, and Baptized with the holy Ghost and with Fire, may signifie unto us, the Universal Redemption and sanctification of all such from *Original sin*. These, and their infinite multitudes, I do conceive to be intimated by the mystical number of a hundred and forty four thousand, comprehending twelve times twelve thousand in a square Root; for none can be more properly termed *Virgins not defiled with Women*; that is, polluted with *Original guilt*, whereof, every man born of a *Woman* had been still culpable, if it had not been taken away by *Christ*; and wherewith all men are again defiled and charged, who, when they come to understanding, sin actually without Repentance. These are the first Fruits to God and the *Lamb*, preserved from Actual sins in word and deed, by being translated,

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soon after they are born, to follow the *Lamb* into a better Life. Now, for God to *Elect* and predestinate these, from *Eternity*, to be removed out of this world to everlasting happiness, as soon as born, without exposing them to those hazards, which others are to undergo, (though upon conditions made possible to be performed by his assisting Grace) is a great Mercy, without infringement of his own *Justice*, or wrong to any other, (though they shall not have so much honour as they who are to serve in the *spiritual warfare*, against the World, the Flesh, and the Devil.) This Mercy is so agreeable to the pure Nature of the Deity, that I wonder any man who knows any thing of God, should be so sottish (yea so wicked) as to believe he had fore-determined the Reprobation of any Infant incapable of doing good or evil in his own person.

20. The Preaching of *Christ* by his Spirit to those who are in the Prisons of their Fleshliness, supplies many defects, both where the *Ordinary means* is wanting, and where it is abused or neglected; else, the *Foundations of Piety*, being so overthrown or nigh ruined as they are, by the Obstinacy and Prevarications both of *Jews* and *Gentiles*, there would be little, or no hope of preserving *saving Faith*, or so much as the seed thereof upon earth, until *Christ* should come again. Thereby, the Seed of *Abraham* according to the Flesh, must (if ever) be brought into *Christ's Fold*, and that *fulness of the Gentiles come in*, which will accomplish the Salvation of the whole *Israel of GOD*, who are the spiritual Seed of *Abraham*. And I think it not so strange as it seems to many, that more should be
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this way, made partakers of the *Kingdom of Heaven*, then by the ordinary means of Salvation in the *Visible Church*, when I consider what I experimentally know to be spiritually done, in perfecting *natural works and faculties*. *Art and Industry* joyned together, make few men of ripe Age and Understanding, so perfect in the knowledge and use of any Language in many years, as some Children are in one year, after they have but strength enough to speak; though they are not capable of any Grammatical Rules or demonstrations: for, some of them I have known to speak both properly, and otherwhile facetiously, before they either well knew what they did, or could define what *speaking* is, or what any word means by it self: And, there being nothing in the nature of the words, which can of it self interpret what is meant by them, it is no less wonderful that a little Childe, should both understandingly and affectionately apprehend his Fathers meaning, and express his own by them (as we oft hear them do) then that a *heathenish Infidel* should be made capable of Faith by the *Spirit of God* without hearing the vocal Preaching of the *Gospel* in our mode; for it is the same Spirit which teaches the one and the other. Likewise, were it not so, it would puzzle the wisest man living, to demonstrate how a man born *deaf and dumb*, should be capable of understanding what is written, and of writing his own conceptions in such words as we speak and write; (which it is known hath been attained unto.) But doubtless, by the same Spirit which first instructed Man to know the Course and Order of the *Stars*, and how to read the knowledge of God in the great *Volume* of his *Creatures*, with the many secrets

secrets therein written; and the discovery of other Mysteries not else attainable, was communicated by the same Divine Spirit. Now, if we know God hath often wrought supernaturally, by his *Spirit* to reach us things pertinent to our well-being in this transitory life; we may reasonably believe, that he much rather operateth supernaturally where need is, toward our *everlasting well-being*, without which the Blessings of this life will be Curses: Therefore, I believe God hath provided extraordinary means of Salvation, for every Soul since the fall of *Adam*, which hath not wilfully neglected and despised the ordinary means of Grace when offered, or who never had it personally vouchsafed; of which number are such Infants as aforesaid.

21. These Inlargements, not intended, dropt in by the way, and it may be I may seem Heretical in my judgement, especially touching what I have declared in relation to a probability of having Faith wrought in those barbarous Heathens, who never heard of *Jesus Christ* conceived by the *holy Ghost*, born of the *Virgin Mary*, and crucified under *Pontius Pilate*, &c. as we are taught, though I make it not a necessary Article of *Saving-faith* to be known and believed by all men. I profess, I do believe as is before expressed; and having considered every particlar, especially that of *Infants*, do say (as *Cicero* said in his Tract of the *Numerosity of the Soul*, intituled *Scipio's Dream*) it seemeth so pleasing an error, if it be one, and so comfortable a Doctrine, as well in respect of many millions more, of our *Progenitors*, as of mine and their *little Children* dying before years of Discretion, that, I think I shall never be of a contrary Judgement;

ment; and chiefly, in regard of the honour which thereby redounds to Gods *Justice* and *Mercy*: For when I have meditated how many millions of millions will be added unto the innumerable sums comprehended in the *first two Regiments* of the three aforementioned, by the last of them, consisting of *little Children*, I do believe that the number of them who shall be *saved*, will be as much greater, at least, then of those who shall be *damm'd*, as the number of the wicked who lived in this world, shall be greater then that of those who are conformable to the Will of GOD, preached in the *Visible Church*. And I am assured this Belief is neither contrary to any *Maxime* in *holy Scripture*, nor likely to beget presumption in any, who was not hardned in sinning before; but, will rather make men the more awful of sinning against so great *Mercy*, and the more mindful, there is *Mercy* with GOD that he may be both feared and loved. More might be said; but this being well heeded, may be sufficient to make reasonable men so merciful to each other, by Gods *Exemplary Mercy*, that they may forgive as they would be forgiven, unless they are prepossessed with a wilful and malicious *Vengeance*. Therefore I will for the present, here conclude my *Meditations* upon this *Petition*, humbly beseeching our gracious *Father which is in heaven*, so to incline our hearts to forgive all, who trespass *against us*, that he may forgive all our trespasses *against him*. Amen.

The

The sixth Petition.

And lead us not into Temptation; But deliver us from evil.

1. **T**His, and the last preceding *Petitions*, being annexed to the fourth by the Copulative **AND**, as aforesaid, compleat all things necessary to accomplish our *well-being* in this Life. We stand in perpetual need, as to our external happiness, of what is pray'd for in these three last *Petitions*; and therefore the *Apostle* exhorteth us, to pray continually; which Duty every Pious man conscientiously performeth: For, it is not intended we should be always exercised in *vocal prayer*, minding nothing else; in regard that is neither necessary, nor required, nor possible. It will be sufficient and acceptable, to perform that duty daily as oft as occasions are offered; (as these words in the fourth *Petition* imply, *Give us this day our daily bread*) keeping our selves always in a readiness to lift up our hands, voices and hearts in Prayer and Thanksgivings to God, for our Selves, Relations and Friends, as we are engaged by duty or promise; yea, and for our Enemies, as necessities require: For, this is always implicitly done, whensoever we offer up this Prayer, intentionally including all that is thereby prayed for; and having our heart

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put into such a Frame, that it is willing and striving, so far as it can extend, to take in all things to be desired, on the behalf of God, of our selves or others; for, then it is as truly, (though not so sensibly) prayed for, as if particularly named; and they who are kept in this posture, can never long forget to pray explicitly, for them in words, whom they are obliged to remember, by promise, by natural affection, or Christian Charity; especially, in immergent Temptations, Calamities, times of extreme want and troubles, which being the seasons wherein God hath encouraged us to call upon him with a promise of hearing and deliverance. *Temptations*, are the most hazzardous of all the rest, and those most perillous whereinto we cast our selves. St. James saith, 1.13. *Let no man say when he is tempted, that he is tempted of God; for, God cannot be tempted with evil, neither tempteth he any man; but every one is tempted, inticed, and drawn away by his own lusts. When lust hath conceived, it bringeth forth sin, and when sin is finished, it bringeth forth death: yet, by many places in holy Scripture, and by the words of this Prayer, it seemeth implied, that God tempteth some; for, Christ would not have taught us to pray for deliverance from the evil consequences, of that which never was or shall be done. It is therefore true, that we are not tempted of God, as by the World, the Flesh, and the Devil, to commit that which is absolutely sinful; or, to do ought which may bring mischiefs or Inconveniences upon us without remedy, or any future disadvantage, as by these Tempters. But, he sometimes exposeth us unto temptations, and other-whiles doth lead us into them, either for our Pro-*
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bation, to give us experimental knowledge of our *frailties*, and of his *Mercies*; or, to make our prudence and patience exemplary to others; and that we may be honoured, secured, or some other way advantaged thereby: as when *Job* was exposed to the *Devil's* malice for a Tryal of his Patience; and when our Saviour was led by the *spirit* into the Wilderness to be tempted of the *Devil*. God, likewise leaves always an Issue open out of those Temptations whereinto he leadeth, and provideth means whereby we may escape those evils, which then are, or may be brought upon us; and is so far from intending ought to our disadvantage thereby, that he preserves us from the evil of those temptations, whereinto we wilfully run; and which the world and the malice of the *Devil* design for our destruction: thus doing, not onely, when we endeavour and pray for it, but many times also, when we neither minde him or our own peril or safeties.

2. Our *First-parents* when they were in their infancy, seem to have been led into a *twofold* Temptation. It was a Temptation to have such a Tree planted in the most perspicuous place of the Garden, that was *desirable by Nature*; and the forbidding to taste a Fruit so desirable as that was, doubled the Temptation; yea and somewhat more, if the *humane Nature* had been then as prone to do what is forbidden, as it hath been ever since: for as the *Heathen Poet* said,

Nititur in vetitum semper, cupimusq; negata.

Things which we are forbid to do,

We still have a desire unto.

But GOD exposed them, thereto, for Probation

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onely, not to bring *evil* on them; yes, that they might be confirmed in their Integrity by their *obedience*: For, he had planted the Tree of *Life* in the same Garden, and had given them will and power to forbear what he had forbidden, if (by giving more credit to his *enemy* then to him) they had not been inclined to that *selfness* which made the Temptation prevalent. And, though God *fore-knew* what they would do, it is evident he intended them no *evil* but *good*, in regard he had eternally decreed a *Remedy* whereby the *Devils* malice should be turned both to the advantage of them, and of so many of their *Posterity*, as did not wilfully neglect, what he enabled them to perform. God tempted *Abraham* to sacrifice his *Son*, (which according to his own humane Laws, was an apparent sin) but, when he had made trial of his obedience, to make his Faith exemplary to all his Posterity in the flesh, (as also to them, who should be his spiritual seed in the same Faith;) God, who knew before what he would do, forbade the execution of his own command; and rewarded *Abraham* with the greatest temporary Blessing, also, that ever was conferred upon a meer mortal man; because, he saw him prosecute what he had injoyn'd, even to the very stroke of death, out of pure obedience, love and confidence in him, though the *All* might not onely for ever deprive him of his best beloved *Son*, but probably render him infamous also throughout all Generations, for so unnatural and inhumane a murder, as that would have been vulgarly reputed. When God leadeth, exposeth, or (if it may be so called) tempteth any man, to the open *professing*, *acting*, or *suffering* of ought for his glory, which may bring such great fears or terrible sufferings, as usually

usually tempt men to distrust his assistance, and causes them to Apostatize from their duties and professions; he there leaves them not as the *Devil* and the *World* doth; but, alwayes strengthens to the end, and delivers them from their fears and torments (yea, makes their torments a pleasure and an honour to them) as when the *three Children* were cast into the *Firy Fornace*; or else he carries them through it into *Abrahams* bosome, as he did *Lazarus*.

3. God is so far from tempting any to that, which may bring on them more *evil* then *good*, that whosoever, by *ignorance*, delusion, or by both, shall without unjust self-ends or malice to others, prosecute an unjustifiable design to the loss of his life, by the Laws of men; if he then did it conscientiously in Zeal to Gods honour, believing unfaignedly it was approveable, and he thereto in duty obliged (truely repenting his other misdoings, and that so far forth also, as he shall be convinced it was evil) I am perswaded, God will not charge that upon him to his everlasting condemnation, though it be a sin in its own Nature: For, God otherwhile permitteth some of his well-affected *Servants*, to commit sins whereunto they are tempted by their own ignorance or failings; and to suffer openly and ignominiously for them, that, their Brethren may be thereby made the more heedful; and that his wilful Enemies may be thereby hardened to their destruction: For, he often hardens the hearts of wilful Offenders, to persevere in these transgressions, whereunto the *Devil*, the *World*, or their own *Flesh* hath tempted them; because, they would not *hear*, *know*, and execute *Justice*, when they might so

have done, by his counsel, and proffered assistance, This was exemplified in Pharaoh, Saul, Jeroboam, Jehu and others. But, it cannot be properly called a *tempting* by God, or a *leading them into temptation*, when he leaves or gives men opportunities after *precautions*, to do those Evils, which they had a premeditated resolution and desire to execute of their own accord, to fulfil their own Lusts; for they need no *Temptations* from without themselves: God, tempteth none, but for their *probation* onely, to their advantage; and then, accompanieth it with Gracious means to preserve them both from all wicked Actions, and those evil consequences which may ensue.

4. This is implied, by reading these words, *Lead us not*, in this sense, as some do, (which the Original will bear) thus; *Let us not be so led into temptation, but that we may be delivered from the evil consequences thereof.* I can pray absolutely for this mercy, and for all such, as are absolutely promised, and warranted to those who ask them in Faith: But, I dare not to pray absolutely for obtaining, or for deliverance from any outward thing, which I naturally most desire or fear (no not from all temptations, prosperities or adversities, joy or sorrow, life or death,) save with reference to Gods Will; for, of all these, (the last excepted) I have had experience, whereby I finde that, through Gods Mercy, the worst (according to our opinion of them) have been as profitable unto me as the best. I, therefore leave the giving, or taking them away, to Gods good pleasure; and all I absolutely pray for, is, that they may be directed, employed, suffered or enjoyed to his glory, and my eternal Salvation; and

to this end we ought always to pray for deliverance from those *Temptations* which we are led into as well by our *ordinary callings* as otherwise; and to be watchful also, lest by degrees, we are insensibly surprised, by adventuring a little and a little further, until by *presumption*, we are lost irrecoverably before we are aware. I cannot deny, but that it was a good prayer of *Agur* the son of *Jakeb* which he prayed, *Prov. 30. Give me neither poverty nor riches, and feed me with food convenient for me, lest I be full and deny the Lord, or be poor and steal, to the blaspheming of his Name*; yet, I cannot absolutely pray for any more then my *Daily bread*, but leave the rest to Gods Will, because, I know that by his Grace, we may glorifie him, both in *poverty* and *wealth*, in *prosperity* and *adversity*; and that there are as well advantages as disadvantages in either. I am resolved, God shall chuse for me, as he hath hitherto done; and that, though he should not provide for me hereafter as heretofore, or if I shall increase both my wants, and my Enemies by prosecuting what I think to be my Duty, I will nevertheless, put it unto adventure; for, though the world more and more forsakes me, and my *Friends* are grown less able and fewer then they were; and fewer yet may be, (considering in what posture we are) I will whilst God gives me time and opportunity, express all that I think necessary to be said to this Generation, pertinent to the glory of God, or the welfare of his people; when I finde it seasonable, whomsoever I may thereby displease, if he preserve me, as faithful as I desire to be, and as I believe he will.

5. In the mean time I will prosecute what I know

to be seasonable; and since there are *Temptations* which may have evil *Consequences* in the necessary actions and affairs of this life, into which God leads us both for his glory, and for our good, and in those also which he permits for our probation (unless we pray and endeavour for his assisting Grace) I desire it may be better considered, how dangerous those *Temptations* are, which we wilfully run into of our selves, contrary to Gods revealed Will, after many precautions, counsels, exhortations, and judgements both threatned and inflicted. What will become of them who are nothing bettered, but still worse and worse, after a frequent intermixture of *Judgements* and *Mercies*, playing with them, like Fies about Candles, till their Wings are burnt; and continue, even then, buzzing about them? or like Children sporting, at the mouth of a Wasps or Hornets-neast, with these *temptations*, which will sting them to death? Some, who began with frugality, and being well contented with an honest competent gain, had sufficient for their increasing charge; being tempted by opportunities whereby they might grow rich by unlawful and dishonest dealings; and yeilding to the temptations, either *Covetousness* (being insatiable) inclines them to all oppressions whereby it may be fed; or else, *Voluptuousness* allures them by one longing to another, and by living at the height of their *Incomes* to satisfy every days lust, according to the custom of *Prodigals*, until their longings being endless, and *Trading* or *Revenues* failing by losses or other contingencies, they bring themselves and their Children either to debauchery or beggery; or to seek supply by wicked courses. Others are surprised by *temptations*.

ptations of several kindes, whereinto they plunge themselves. First, they go to *Brothel houses* with their Companions to see fashions; then, with others, to improve their experience; and then alone, to try their single strength, till they are overcome by the temptation, enlured and destroyed by loathsome diseases in their bodies, or, by that which is more mischievous to their Souls. Some do *game* at first, but for recreation, or to pass away the time, until they are so delighted with it, that they neglect meat, sleep, business, friends, and all other things, as if there were no other time well spent: That, brings on a covetous desire to cheat other men of their Estates by false play; and that Vice continues, until meeting with more cunning *Cheaters*, then they themselves are, all their own is quite lost, and no means of subsistence left, except to turn *Parasite*, *Pander*, *Marry a rich Whore*, or steal and be hanged, if they have no Friend at Court. The *Drunkard* at first perhaps goes to the Tavern or Ale-house, but to drink his mornings draught; a while after goes early in the morning, and continues drinking till midnight, or till the next day at noon. Or, at first to entertain Friends, with whom he casually meets; then for neighbourhood-sake; then under pretence of the more conveniency, to dispatch businesses; then oftner to, play the good-fellow as he calls it; and then every day to be drunk. When *Dinah* went upon a needless idle visit out of curiosity, to see and complement with the daughters of the Land where her Father sojourned, she was ravished before she returned, and horrible murders and hypocrisie ensued also thereupon. So, perchance it fares otherwhile with our *Ladies and Gentlemen*, whose frequent

frequent visits, proceed not so much from civil or friendly respects, as to see, and be seen, or to a worse intent : For though there be seeming passages of kinde endearments among them, while they are together ; as soon as they are parted, they oft-times bitterly censure , scoff and jeer at each other ; or prosecute such *Feminine* designs, as occasion many future temptations and evil consequences , which might be prevented by a modest and temperate use of their Civil and Christian Liberry in things indifferent ; and by hearkning with heed to wholesome cautions and counsels given ; yea, though by despised persons ; for it seems *Job* thought himself obliged not to contemn it in his Servants ; nor King *Pharaoh* to neglect it in *Joseph*, though a poor Prisoner and a Slave. When this *Joseph* went into the house wherein his *Mistress* was, to prosecute his Masters Affairs and his own ; God then led him into a temptation, and preserved him from the evil consequences, which would else probably have ensued ; whereas, had he gone thither to spend the time with her in vain complements, it is likely the temptation would have prevailed according to her desire. But, there are some who presume further then any of those aforementioned , For, when they have so weakened their bodies, by long complying with every temptation , that their flesh is not able to tempt them, as it hath done ; and the *Devil*, perhaps also, thinks himself so sure of them, that he holds them not worth tempting ; these do then create temptations and unnatural provocations to lusts, by luxurious meats, costly drinks, and unclean representations, till they become thereby miserable in body and soul ; loathsome to God and man ; and
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make their own flesh (which is a *Dalilah* prone enough of her self) to betray them to all destructive temptations; and she (without whom, neither the *World*, nor the *Devil* hath power to work upon them) is made to be more prevalent by *evil Customs*, then she was by *corrupted nature*, to bring upon them irrecoverable mischiefs. All premises considered, the last Clause of this Petition, is daily, yet always (as much as possible) to be minded, and offered up with Faith in sincerity; especially for deliverance from the *Evil of Sin*, by whose removal all other evils are superseded.

6. There are other temptations wherewith our Grand Enemy, with his two Confederates the *Flesh* and the *World*, endeavoureth to ensnare us; and are such as may be numbered among *spiritual wickednesses*. These get entrance into those out of whom gross sins are expelled. The Root of these wickednesses is double, *PRIDE* and *DESIRE*, which corrupted the *Devil* and our *First-parents* in *Heavenly places*. It is written, *Hebrews 6. 4.* to this effect: *If men are once enlightened, have tasted of the heavenly gift, were made partakers of the holy Ghost, relished the Word of God, and the power of the world to come, and then fall away; It is impossible for them to be renewed by repentance: For they have crucified unto themselves the Son of God afresh, and put him to open shame.* The *Reprobation* of no small number in the *Visible Church*, springs from hence; even of some, who have been eminent for their knowledge in *Divine Mysteries*, and in those gifts which tend to the instruction and sanctification of others. These are they who may be termed *Stars fallen from Heaven*, or *Angels*, who having forsaken

saken their first Love, become Vassals to *Antichrist* in his Kingdom upon Earth, or Slaves to the *Flesh*. Many *Saints* have been in hazzard of this Apostacy, by neglect of the preceding *Cautions*, through carnal security; yet have happily recovered (before a total falling off) by their timely penitence, (God casting such a look upon them, as Christ did on *Peter*) and by their Faith endeavouring and praying unto him according to the Contents of this Prayer. Many are now in danger also, of having that *Earth*, which by good husbanding may bring forth acceptable Fruit to all, so cursed, that it shall bring forth nothing but Thistles, Thorns and Briers; which *curse* they might have avoyded by heedfulness heretofore; and be yet delivered from it, by performing what is possible as aforesaid, and by taking more heed hereafter how they fall into such perilous *Temptations*.

7. But, very many are in other modes destructively insnared into spiritual wickednesses by unheeded *temptations*; and in what I next treat of, I shall insist upon what will concern some, whose condition will be very considerable at this time, therefore; observe it. When they were in their polluting blood, without ability to help themselves, and without other helpers; God, casting a pitifull eye upon them, and speaking unto them by his *Word*, interpreted and made effectual by the co-operation of the *holy Ghost*, they became so far inlightened as to see how vile they were by *Nature*, and to what misery that would have brought them, both in this life and in that to come, if GOD, who loved us first, even when we were his Enemies, had not of his own accord provided a Remedy. This, so wrought

wrought upon them, that (partly out of love to themselves, and partly, in thankfulness for that mercy) they gave him a portion of their Love, unto whom all was due, and who never leaves them totally to themselves, who have once given up unto him their whole heart. Notwithstanding this *Reserve* (somewhat resembling that of *Ananias* and *Saphira*) God, not seeming to heed it, as he did their hypocrisie; these felt such a sweetness in those beginnings of a gracious influence, that they not onely endeavoured to increase the Knowledge of God and of his *Truth*; but, so also, to mortifie the lusts of their *Flesh*, that they attained to an extraordinary outward *holiness*, beyond many other professors of *Christianity*; yea, to hazzard also their Liberties and Estates in suffering for their consciences, and for reprovng *Injustice* and *Impiety*. This, got them so much love, among all those good men to whom they were known, that they heaped on them many benefits and kindneses, to the recompensing of their sufferings; with a surplusage to the augmenting also of their former poor Estates and Reputations, until by degrees they grew rich in superfluities; and from being contemptible, to be of general esteem; which revived in them such a gust of carnal delights and accommodations, that, they began to be weary of those prosecutions, whereunto they were engaged, by what they had begun to profess and practise in relation to the honour and service of God: And, though this secret Apostacy they discovered not openly, the Devil discerning it by many Symptoms, he and his Confederate the *World*, (knowing how useful such persons may be to their ends, and to the upholding of their *Kingdom*) tempted

tempted them at the first, with an addition to their livelyhood in certain, whereby they might be freed from depending upon *uncertain contributions*, at the will and pleasure of their Benefactors: after that, they doubled their favours upon them, as they perceived them to operate for their purpose; and, finding them so to fall away more and more, from their Integrity, by those temptations, that they were likely to be serviceable, to whatsoever they should employ them; the world then conferred upon them, the highest *Dignities*, which she had power to bestow, and whereof their qualifications made them seem capable. Then, these became their *servants* in body and soul, so perfectly corrupted, that both the *light of Reason* and *Grace*, which formerly shined in them, were extinguished; GOD was quite forgot, with what concerned their own eternal happiness; and they bewitched with the *Pleasures* and *Preferments* of this life, repolluted themselves with all gross sins, as at the beginning. Notwithstanding all this *back-sliding*, so superabundant is GODS long-suffering and patience, that to reclaim some of these, before they arrived at the height of their wickedness and *Apostacy*, he graciously intermingled *Judgements* and *Mercies*; first humbling them again, by such oppressions and persecutions, as they had inflicted upon others; putting such contempt upon them, that it forced them to *wander where was no way*, or *abiding place*, and raising *Storms* which caused them to stagger to and fro like drunken men, from one resolution to another; and brought them to some consideration, what they were likely to stumble into; and into a fear, lest the gods whom they last trusted in, had
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either forsaken them, or were not able to help them; This, a while, reduced them again to a little *formal Humiliation*; but, before they had improved it into a true *Repentance*, the *World* prevented it, by supplying what might keep them constant to her *Interest*; and, GOD permitting her to prevail (for purposes by these unheeded) they recovered again their lost temporary hopes, Estates and Dignities, with an advantage; and that makes them so confident, our God Almighty so favours them, and is so well pleased in all their compliances with *Antichrist* in his *Mystery of Iniquity*, that they more maliciously, and more furiously persecute them, who protest against it, then heretofore; and are fallen off a degree further from *Grace* and *Penitence*. This is the condition of many, yet, even they who have prevaricated in this mode, and slipped so deep, and so far down into the Whirl-pool of *Reprobation*, may be capable of recovery by Gods Mercy, if whilst life continues, they can look up again towards him by Faith, when the *Holy Ghost* shall vouchsafe them another *Call*, as sometimes he doth at the brink of Hell; yea, delivers some of those from the evil of these Temptations, if they can heartily joyn with the *Catholick Church*, in this *Prayer*; to which end (and to no worse) I have offered this to their consideration, whom it may concern.

9. Some other in a differing manner from these, (and are as dangerously tempted unto wickedness) having a beginning and progress in the *Spirit*, end at last in the *Flesh* also, through defect of due watchfulness, and by being unmindful of praying for deliverance from such *Temptations*. These, are such as being puffed up with a superficial *Knowledge* of
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some *Divine Mysteries*; (by *External Mortifications*, by strict observance of the *Moral Law*; by supposed *Revelations*, by frequent *Hearing, Praying*, and outward performances of *Holy and Pious Duties*, by their gifts of *Preaching, Prophesying*, or doing *Miracles*; or by a constancy in long and *extream sufferings*, or with such-like) are so filled with a *Spiritual Pride*, and overweening of their own *Sanctity* and *personal Meritoriousness*, that they separate themselves from all other *Christian Societies*, with such an affected singularity, as may seem to call out like *Jehus*, *Come see our Zeal*: For these presuming themselves only (and those who are conformable to their *Judgements* and *Practices*) to be the *Elect of GOD*, judge all other men to be in a *Reprobated condition*; their *Morality* and *Piety* to be but *Fruits of the Flesh*; their *Illuminations*, to be but *Ignes fatuis*, *Phanatick Fires*, and false lights, how true soever: And (forgetting to do to others, as they heretofore desired other men should do to them) persecute both with hand and tongue, as far as their power will extend, all those who are not in every punctilio of their *Judgment*. And, not a few of these, either fall at last into gross fleshly sins, which do shamefully bedurt them, before they are humbled into an *exemplary Repentance*; or, else are hardened into a final *Obduracy*. The pretended *Piety* of such as these, and the evident *Prophaneness* of others, have like two *Mil-stones*, so ground those between them, who sincerely profess and practice *Honesty* and *Piety* according to their *Conscience* and *Understanding*, that it hath almost rooted Peace out of the world, and begotten so inextricable a confusion, that all reasonable men stand at gaze to observe what

what it will amount unto at the last ; For, since I first knew the world, most things are so metamorphosed from what they then were, in my judgement, that I see little essential difference between the greatest numbers, of those who are *Phanaticks* reputed, and those who so repute them; yea, there is such a change in their *Countenances*, in their *Years*, in their *Education*, in their *Habits*, and in their *Departments*, both among *subordinate Magistrates*, and those under their *Authority*; In *Governours of Counties*, *Cities* and *Burroughs*, and those who are to be *governed*; and in *Reformers*, with such as should be *Reformed*, as if the *Head* and *Tail* had changed places, and would hazard the reducing all into an *Anarchy* ere long.

10. I have observed other mixt *Temptations* (partly spiritual, and partly carnal) which it will concern us both to strive and pray against, lest they draw us into fleshly pollutions before we are aware. One is, that strong natural affection which is frequently begotten between men and women, by a true esteem of the Piety and Moral Virtues which they mutually apprehend in each other, and which had beginning at first without any respect to their bodily Beauties & perfections: For, by long conversing together, finding themselves to be reciprocally much edified and comforted by those qualifications, it so inflames the natural affection of the best disposed persons toward each other; so inclines them to pity their sufferings (if they have any) and sometime so indears their persons, that otherwhile, their souls draw their bodies to a nearer conjunction (though it be but with a touch of the hand onely) then consists with the preservation of a pure chastity, and by inflaming the

the blood before they are aware of it, brings them by degrees into dalliances, indangering the coldest temper, through overmuch confidence in their own strength, till modesty perhaps is quite lost. This hath often happened, and brought some, who seemed far from it, to a scandalous impudency at last, and past shame and repentance in all other Vices: From this hazzard, no man can be secured but by earnest praying for Gods assisting Grace, and by continual watching and endeavouring to be preserved from such temptations: For even in persons virtuously and piously affected, there will often revive an inclination to meet in private, to give and take such aids and consolations, as they will think needful; yea, at such times, and in such places also, that unless God in Mercy prevents it, such distempers as aforesaid, will not possibly be totally avoided, cured or abated; nor their innocence escape blissing, though their conversations have been every way blameless in all other respects: For, some have had personal experience of such defamations, betwixt whom there never passed a wanton word, or so much as a familiar touch of each others hand; and had also many sufferings both in flesh and spirit by such endearments, though they were providentially led into them, without their own seeking, which by Gods Mercy, produced comfortable effects in the conclusion, as all those temptations do, whereinto God leads us for our probation; and among them all, there is none more difficultly resisted, in regard the most enticing allurements, of beautiful wantons, are not half so dangerously provocative, as when the Devil takes advantage to unite his endeavours with the frailty of the flesh, to work upon

upon virtuous & pious Persons; nor is the defaming or polluting of any other so satisfactory to his malice. There is another *temptation*, whereby many are insnared, (and often as much, through wilfulness as heedlessness) to the occasioning both of carnal and spiritual wickednesses; and thereof St. Paul counsels us to be wary, in these words, *2 Cor. 6. 14. Be not unequally yoked.* For, when *Believers* joyn themselves in Marriage with *Infidels*, or with such as are nursed up in *Idolairy* and *Superstition*, it exposes them to many perilous temptations, no less destructive to *Christians* now, then it was to the *Israelites* heretofore; and the greatest and wisest persons, are not more able to resist them then *Solomon* was: When the *Sons of GOD* took of the *Daughters of men* to be their wives, *Gen. 6. 2.* they begot a monstrous Generation; and the like intermixture in blood and repugnant Principles, hath made such *Medlies* and Mungrel broods of *Professors* in the world, to the increasing of *Atheism*, *Heresies* and *Prophanes*, that true *Piety* and *humanity* will be in hazzard of being rooted up, unless we heartily pray and endeavour to be delivered from the evil of this *Temptation*.

11. It is considerable also, whether we cast not our selves into many temptations whereinto God leads us not, through overweening at least; and thereby, into sufferings, which God requites not at our hands: For, though God leadeth us into some temptations, either to be exemplary, or to prove us both for his honour and our own; as when our *Saviour* was led into the wilderness to be tempted of the Devil, with such-like; (to which probations he always gives an issue for their advantage who are so led)

yet, he sometimes permits even his *Elect*, to weary out themselves in such Attempts as they adventure upon, by their own *single light*, that, both they and others may have experimental proofs, how unsafe it is to depend upon ought unwarranted by his *Word* and *Spirit*: Many have been deprived of their hopes, and incurred also, temporary hazzards and mischiefs through defect of this heed. I think it not fitting more should be imposed upon men, by men, then they are capable of; or, that we should judge between GOD and men in matters which he hath reserved to his own Judgement. Therefore, without judging, or imposing my Judgement upon any, I do but onely offer mine (as I have often said) to be entertained or rejected, as it shall deserve; and to precaution those who are over-peremptory in adhering to the Literal sence of *single Texts* of *holy Scripture*, to examine well whether it be consonant to the *Fundamental Doctrines* intended by the general scope of *Gods Word*. For, either the *Letter* is vitiated, or the *interpretation* in one of those places, where contradiction is evident. As for Example: *St. James* Chapt. 2. 9. saith, *If ye have respect to persons, ye commit sin, and are convinced of the Law as transgressors.* From this single Text, some have taken occasion to deny *Civil respects*, not onely from one *private person* to another, but to those in *Authority* also; and pious and honest men are deluded with this error. Denying *respect to persons*, appears to be reproveable by *St. Paul*; for, *Rom. 13.* he not onely injoyns *Subjection* (which is the greatest personal respect) to our *Superiours*, and to all in *Authority*; but likewise, a *personal respect* to all in general, according

to their *Civil Rights*. Give, saith he, *Tribute to whom Tribute, Custom to whom Custom, fear to whom fear, Honour to whom Honour, and Love to whom love* belongeth. And the neglect of these Duties hath occasioned evil consequents: For, this *Precept* is according to the Will of GOD; and Sr. *James* intended nothing thereunto repugnant, in the words aforementioned, if rightly understood; as appears, by their contexture, with what precedes: for he speaketh not against civil respects, but (as the plain words demonstrate) against respect of persons, in relation to the Faith of our Lord Jesus Christ, and in having less regard unto the poor, then unto the rich, in dispensing the benefits communicable indifferently to all: as also against those who are more inclined to distribute Justice with partiality to them who are in power, then righteously, unto them who are weak and poor; and in thus misunderstanding other Scriptures (to the heed whereof, this *Hint* may perhaps lead some) many fall into dangerous temptations, which might be avoided, by not trusting overmuch to their *single Talent*; and by adding *Divine Light* thereunto, with diligent endeavour, and hearty prayer, to be delivered from the *Evil of Temptations*.

Lastly, let us take heed that we are not more transported by a natural stoutness and wilfulness of heart, or by a proud scorn of our malicious Adversaries, even in our most innocent sufferings, then carried on and supported by a true poverty of spirit and Christian meekness, for righteousness sake. For, unless we be sanctified with an humble submission to Gods probations, our own strength and innocency will not preserve us constant to the end, though it

may carry us far. This *Caution*, few men may better give then I; for, I have had experience of this temptation, and that God will prove us, until we are quite beaten out of all our vain hopes and fleshly confidences, if there were ever any truth and sincerity in our hearts.

12. *Evil*, is the last word in this *Petition*; and for deliverance from it, is that whereto, all the three last *Petitions* tend; for, the abuse even of the means of our *natural subsistence*, and of the *forgiveness of our Debts and Trespases*, will oftentimes have need of that deliverance. This *EVIL* is twofold; the *Evil of Sin*, and the *Evil of Punishment*. Of the first the *Devil* and we *our selves* only, are both Authors, and Actors: And the *Evil of Punishment* proceeds onely from Gods *Justice*, to give the wicked their reward; and from his *Mercy*, to correct and bring those who are corrigible, to that contrition which will produce Repentance, rendring them capable also, of Love and Glory. *Is there any evil in the City*, (saith a Prophet, personating God speaking it) *which I have not done?* Meaning the *Evil of Punishment*. This *Evil*, GOD is pleased sometimes to inflict immediately with his own hand; sometimes, the *Devil* is his Executioner; sometimes, *wicked men*; sometimes, he makes the *Saints* instrumental therein, by rubbing them against each other, (to the grievance both of their *Flesh* and *Spirit*) till like *Diamonds* they polish each other; and sometimes he makes men to be Executioners of his Judgements upon themselves. This being part of my *Meditations* upon the Body of this *Prayer*, I now come to the *Conclusion*.

The

The Epilogue.

*For, thine is the Kingdom, the Power
and the Glory for ever.*

1. **T**HIS *Epilogue*, or Conclusion of the preceding Prayer, is a *Doxology*, implying that *Praise*, or *Thanksgiving* ought to be inseparable from *Prayer*; the acknowledging of one Mercy, being the readiest way to obtain another. It is annexed to the Prayer by this causal **FOR**, which gives us a sufficient Reason to encourage our praying unto our Father with Faith unwavering, in regard he is not onely our *Father*, but a *King* also, and not without a Kingdom, as many have been, meerly *titulary*; or a King of a Kingdom, not able to secure it self from forraign Invasions, or Domestick Rebellions, but of *The Kingdom*, which extends throughout *Heaven* and *Earth*, yea, into *Hell*; and whereto all other *Kings*, *Kingdoms* and *States*, are Vassals and tributaries, expellable at his pleasure. A Kingdom it is, both Powerful and Glorious; The *Kingdom* and *King* thereof are *Eternal*: It hath no pretenders laying claim thereto, occasioning such quarrels as happen in *Elective Kingdoms*, or such mischiefs as are frequent, where it being *Hereditary*, the next Heir, is a Fowl or a Tyrant, or both (neither regardful of his Duty to God or man)

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yet, must be preferred before his Brethren, and before all the wisest and uprightest men in the Land, though it will be to the destruction of *himself* and his *people*. All the *Laws* of this *Kingdom*; All the *Prerogatives*, this King claimeth, are so Universally righteous, that, not one of his *Subjects* murmures at them; Therein, are no *Customs*, *Prescriptions* or *Presidents* pleadable to infringe their Freedoms, or occasioning the renewing of *Charters*: For, this *Kings* Justice, Favour and Love are so generally, perpetually, and impartially extended, without exception, that they are all *Comites Palatini*, Count Palatines of his *Royal Palace*, admitted unto a *Kingship* with his best beloved Son, in the same *Kingdom*; and invested with his Power and Glory. Oh! the inexpressible Love and Mercy of GOD to *Mankind*! On which of the *Angels* hath he conferred this Dignity? what despicable things are the greatest Kings of the earth, in respect of his meanest subject! Who that considers this, would dread their Frowns, or dote upon their Favours, so much, as to obey their commands in opposition to his, whatsoever sufferings exposed unto, by their fury in this short life? or, who that is not grown more brutish then a Beast, can be doubtful or jealous, that he who provided such unpeakable preferments for his *Elect* at so dear a rate, as the life-blood of his best beloved Son, will leave them destitute of any thing they pray for in his Name, that is necessary to carry them through this World, in prosecution of those services which he sent them hither to perform; if they remember he hath promised all necessities for them, who first seek the *Kingdom of Heaven*, and the righteous thereof?

And

And who can be so stupid, into whom this *Kingdom* is entred in any measure, as not to pray heartily it may come quickly?

2. I had here concluded my *Meditations* at this present, both concerning this *Kingdom* and this *Prayer*; but I perceive that as well some Subjects of this Kingdom, as the Sovereigns and Subjects of Kingdoms upon earth, do much mistake their Priviledges, and by their Intrenchments on both sides, as also, by their mutual jealousy (sometimes without just cause) acting against each other to the destroying of their own peace. I have said a little for prevention thereof in my Meditation upon the *second Petition*, but it will be necessary to iterate somewhat to that purpose. For, the *Supream Magistrate* supposing all things whatsoever, to be disposable at his will and pleasure, whether it concerns God, or the People, (in their Estates or Consciences) are jealous none can be truly Faithful to their Persons or Governments, who chuse rather to suffer then obey their Commands, though such believe these Commands are repugnant to Gods; and though they intend nothing destructive to humane Authorities, in ought unquestionably pertinent thereto; nor seek to avenge themselves for any real or supposed wrong sustained, but, leave that to God. Their *Subjects* in like manner, yea some of them, belonging to *Christs Kingdom* (mistaking the true nature thereof) suppose their Freedoms even in spiritual concernments, are to be vindicated and established by the *temporal Sword* in their own hands, give occasion otherwhile also, of the aforesaid Jealousies, and of bringing evil consequences thereby on themselves and others. It is true,

true, that the *temporal Sword* belongs to the *civil Magistrate*, whether *Monarchical, Aristocratical* or *Democratical*, for defence of their Countries and Civil Interests, and to execute Justice upon Malefactors, for preserving Righteousness and Peace within their proper Jurisdictions, and between them and their Neighbours: It is permitted also to private men, for defence of their just Rights and Possessions from unlawful violence; but not approveable to avenge their personal wrongs at their own pleasure; because, it will occasion evil consequences, both in *Divine* and *Civil respects*. Nor is the *Sword* intended to be in the *Supream Magistrates* hand to despoil other men of their just Rights, or to get a vain honour by Conquests; or to exercise it upon the persons of men, to inforce their Consciences contrary to their belief in matters relating to God, and the Salvation of the Soul: For, that is meer *Turcism* and *Antichristian Tyranny*, seldom practised by the worst of *Heathens*, until the *Mystery of Iniquity* began to work; in regard, the propagation and settling of *Truth*, in the Profession and practice of *Religion*, must be endeavoured by the *Spiritual Sword*, and those Instruments which are not carnal. Therefore, they who profess *Christ*, (whatsoever Piety or Zeal they pretend to his honour and *Kingdom*) and yet seek to force other men to believe and practice as they do, by persecuting them in Body or Estate, are therein confederates with *Antichrist*; and do not that to other men, which they would that other men should do unto them. It will concern them very seriously to consider this, who are lately made sensible of that in their own persons, whereof they were insensible

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in the persons of their Brethren; For, uncharitable censurings, revilings, or an *Offensive Sword*, appertains not to the *Saints* in any private avengement, though at sometimes a *Defensive Sword* may be more needful then their *Garments*, as appears by the words of *Christ*, *Luke 22.36.* and then it may be used for their safeguard; not to avenge themselves, no, not to avenge the blood of their Brethren in such manner as many conceive it may: For, it is said, *Revel. 16.5,6.* that it is *He who IS, and WAS and SHALL BE, that judgeth them, who shed the blood of the Saints, and who shall give them blood to drink, as they have deserved.* And, they whom he shall employ to make use of that *Sword*, to do execution upon the *BEAST*, and the *Mother of Harlots*, (so far forth as it will be requisite) shall be her own *Vassals* and *Confederates*. *St. John* also saith, *Revel. 17.* the *ten Horns* or *Kings*, which received power with the *BEAST*, and being of one minde with him, in joyning their powers against the *Lamb*, shall hate the *Whore*, make her desolate, naked, eat her flesh, and burn her with Fire. God, will put it into their hearts to execute his will upon her, though, until his time cometh they shall outwardly submit unto the *Beast*; and both they, and the *Whore* which rides her, dissemble with each other, till the day of her utter desolation; and then, as it is prophesied, *Revel. 15.3.* the Song of the *Saints* shall be to this effect.

Great, and wondrous are thy Deeds,
 LORD, the *Saints* Almighty King:
 Righteousness from thee proceeds,
 True thou art in every thing.

Fear'd

*Fear'd, and glorified, O Lord!
Thou shalt be of every one;
And, of Nations all ador'd;
For, thou holy art, alone:
And, thy Judgements every where,
Fully manifested are.*

3. This I conceive to be the meaning of that Prophecy, and that the power of *Christ's Word*, which is called a *Sword proceeding out of his mouth*, better befits the Dignity of the *Saints*, than that which is committed to the Hangman, and to every Russian-like-Souldier; though the use of that *Sword* is honourable, when employed as it ought to be. The *Saints* (who are often subject to the ignorances and infirmities common to men) should well consider (as I believe they will) what disadvantage it hath been, and may be unto themselves and their Brethren, to pretend unto the *Civil sword*, until God puts it unquestionably into their hands; and mean while betake themselves to that onely, which is proper to their *Warfare*; not supposing all the Actions of the *Saints* recorded in the *Old Testament*, are to be exemplary Rules to us, in every thing, wherein they did well: For, though to *Josuah*, *David* and others the *temporal sword* was proper to the work they had to do, and to conquer that temporal Inheritance, which God had given to his people, and to avenge him upon his and their Enemies; and is so now in their hands, to whom it is given to the like purposes: yea, though under the *Law*, to take an eye for an eye, a tooth for a tooth, and to give rewards to their Enemies according to their Cruelty; yet, by the Doctrine of *Christ's Gospel*; it is not so lawful in our personal

sonal and private quarrels; for we are thereby taught *to do good for evil*; To seek their welfare who persecute us, and not so much as to pray against their persons, but onely, against their wickedness; much less then are we to plot, or combine against the *Civil Power*, whereunto God hath subjected us, notwithstanding we are oppressed thereby, but must wait patiently for deliverance by him in his own way, and in his own time. This is my private Judgement; which, having, not without Cause declared, I leave those who are contrarily minded, unto their own opinions, until Gods *Judgements* or *Mercies* have wrought it out of them: For, though some perhaps may think it would strengthen the hands of Persecutors and Oppressors, if this were generally professed and practised; I know this is agreeable to the *patience of the Saints*; and that they who *kill with the Sword*, in avengement of their own Cause, to the scandalizing of their Christian Profession, (and to the exposing others to a destructive suspicion) shall at last *perish by the sword*, or, by somewhat equivalent thereto, either in their own hands, or in the hands of those Avengers, whom God will animate or permit to execute Justice, both against *private* and *publick Usurpers* of the *temporal sword*, how politick, powerful, holy or secure soever they think themselves to be, *Revel. 13.10.* Therefore, as it is written in the last words of that Chapter, *If any man hath an ear to hear, let him hear.*

4. *For Ever.* This word EVER, is of a larger extent, in this place, then it usually hath; and signifies as much as *Eternally*. For, the *Person* to whom this *Kingdom, Power* and *Glory* appertaineth, being *E-*
ternal

ternal, so are also his *Kingdom, Power and Glory*; whereas, when other Kingdoms, or any thing else, is said to be *For Ever*, we are not to understand them to be *Everlasting without end*; but to continue so long onely, as the *persons* or their *Posterity*, on whom they are conferred, shall continue in being, and in performing the Conditions whereupon they are granted; or during the Term limited and pre-ordained by the *Granter*, to the things granted; and this *King, Kingdom, Power and Glory*, being as aforesaid, without *Beginning, Limitation, or Condition* premised, are *Co-eternal*. The meaning of this word *Ever*, is here to be thus largely taken; and the true Nature of it, is rightly understood and made use of in that sence, by the Professors of our *Common-Law* here in *England*, as the meaning of our *Law*: For when Lands or Tenements are given and granted by Deed to any man *For Ever*, he hath an Estate therein, but during the term of his life onely; that being his *personal Ever*: but, when it is given and granted *unto him and his Heirs for ever*, they have all a perpetual Interest of Right thereunto, whilst the world lasteth, and any Heir of his, therein surviveth.

VWith respect to the particulars expressed in these *Meditations*, I do offer up this Prayer to God implicitly by intention, (though not explicitly in words) at all times; and having often spoken it in the *Original*, and in the words of our English Translations in Prose, I will now speak it paraphras'd in the Metrical words and Language of my English *Muse*.

*Our Father, who in Heaven doth reside;
Thy Name, for evermore, be sanctifi'd.*

Thy

*Thy Kingdom come. Thy Will on earth be done
Even as it is in Heaven, by every one.
This present day, with daily bread relieve us ;
As others we forgive, our sins forgive us.
And when thou leadeſt us into temptation,
Form Evil, then, vouchſafe us preſervation.
For, thine, the Kingdom, Power and Glory be
For ever ; and belong to none but thee.*

A Hymn of Praise to GGD for his abatement of the late raging Peſtilence, containing ſome Cautionary acknowledgements of our undeſerving ſo great a Mercy.

It may be ſung to the Tune of the 148 *Psalm*, repeating the laſt ſtrain of that Tune.

Come, my ſad Brethren, come,
And, both with heart and voice,
In God, now let us, whom
He hath redeem'd, rejoyce.

They, who have been
In thoſe Depths; where, great wonders were,
His power have ſeen :

And ſo have we ;
For, us he hath preſerved from death
This day to ſee.

2.

That Angel of the LORD,
Which David bou'ring ſaw
With his unſheathed ſword,
Thereby to put in aw

Jeruſalem

Jerusalem,

*Ev'n he, hath here, put us in fear,
Who frighted them :*

*And, in this place
Hath slaughtered more, then heretofore,
In so short space.*

*Before us and behinde,^{3.}
And, likewise on each side,
We empty dwellings finde
Where thousands liv'd and dy'de.*

*In every street,
Both night and day, in sad array,
The Mourners meet.
He, that did rise
At Morning well, ere Noon, his Knell,
Tells us he dies.*

*With one stroke some he slew,^{4.}
Some, thrice were sick and well;
And, some he did pursue,
Who, by the fourth stroke fell.
Thus, in pure Love,
Mercies, and threats, God oft repeats,
Our hearts to prove :
Gives, and withdraws,
And, then proceeds, as, what succeeds
Doth give him cause.*

*This Angel spared neither^{5.}
Good, Bad, nor young nor old ;
But cram'd them all together,
Within one earthen Mold.*

But, blest are they
 Who, then to rest, in peace with Christ,
 Were took away,
 Secured from
 All Evils here, that present were,
 And those to come.

6.

Blest be his Name, who thus
 Of them disposed hath;
 And, till this day, to us
 Vouchsafes Reprieves from death.

Oh! sing his praise:
 And, thus to do, Lord minds us too,
 Throughout our days;
 That, we may more
 Henceforth, fulfil, thy sacred Will,
 Then heretofore.

7.

Our VOWS are now at pawn;
 And though we merit nought,
 That hand, thou hast withdrawn
 Which here such slaughters wrought:
 The Storm's allayd:
 But, still some Drops, in our best hopes,
 Make us afraid;
 And, loe, the Course
 Which we are in, augmenting sin,
 Makes that fear worse.

8.

Thy Judgements we apply
 To that which we design;
 Even when on us they lye,
 As if they were not thine.

P

Thine

*Thine Arms we hide :
 To cloud thy deeds, in their proceeds,
 Truth is bely'd.
 So far are they
 From penitence, whom impudence
 Doth lead astray.*

9.

*How few ! O GOD, how few !
 Thy Love and Patience heed !
 How doth sin still renew !
 How doth it still exceed !
 Nor we who saw
 What thou hast done, think thereupon,
 With prudent awe :
 And, fear we may,
 That, few will come much better'd home,
 Who fled away.*

10.

*Oh ! turn us Lord, to thee,
 Before we stray so far,
 That turn'd we cannot be,
 Till quite consum'd we are.
 Thy Messenger,
 Doth waiting stand at thy command,
 Still lingering here :
 And, unless we
 Our lives repent, will back be sent,
 And fiercer be.*

11.

*God, other Judgements hath
 (And, they draw neer us too)
 To execute his wrath,
 Where this Plague shall not go :*

And

And, if they come
 Ere Course we take our peace to make,
 Black is our Doom,
 For, they will spoil
 All that is left yet unbereft,
 Throughout this Isle.

12.

Yea, but that some we have
 (As, I hope, still we shall)
 For whose sake God will save
 From what may else befall,
 He then will strike
 Our sinful Land, with his own Hand
 Gomorrah like.
 But, in him trust,
 And, you shall finde he is as kinde
 As he is just.

The Warning-piece to London, printed by an imperfect Copy, these five following Stanza's being found in the hands of several Friends, who had them in Manuscript, above three years now past, it was desired they might be here inserted, that, they who so pleased might add them to their Printed Book.

This comes in, between the 1 & 2 Stanza.

2. Thy seeming Pious Holy-days,
 In which the Vulgar much delights,
 Are kept as little to Gods praise,
 As heathenish Bacchanalian Rites.
 The Feast-days which thou dost pretend
 In honour of our Saviours Birth,
 Thou dost in lawless gaming spend,
 In drunken, Riot and vain mirth;
 whereas, if then, thou fedst the poor,
 Thy Feasting, him would honour more.

This

This between the 7. & 8. Stranza

8. I thence collect, that, though in thee
A secret Burning doth appear,
Consum'd, at once, thou shalt not be
As Sodom and Gomorrah were.

From house, to house in various wise
Gods Judgement rather will proceed,
And those by some and some surprise
Who of his Mercies, take no heed:
That, he may quite consume the dross,
And, purge the Silver without loss.

This between the 13 & 14.

16. Know that thy Walls, thy lofty Towers,
Thy strongest Gates fast lock'd and barr'd,
Thy Martial and thy Civil powers
Are of themselves a tender Guard.

Thy Armies and thy Trained bands,
Though raised, form'd and paid by thee,
Are at the Lord of Hosts commands
To punish sin where e'er it be.
And whilst that still increaseth more,
Strength makes them weak, and Riches poor.

17. Unless thy Palaces God builds,
On them is lost both cost and pain;
Unless that be the City shields,
Thy watch-men watch the same in vain:
To rise betimes, and sit up late,
Or eat thy daily Bread with care,
Secures not peace, life or estate,
Save where Gods Benedictions are.
'Tis he alone, who safe doth keep
Both when we wake, and when we sleep.

This between the 15 & 16.

My warning men to take more heed,
When of their harm I was afraid,
Was parallel'd with their mis-deed,
Who to betray them had afraid.

If thus I fare, for words well meant;
If Love must be repaid with wrongs;
To evil deeds with ill intents
What recompence of right belongs?
If this, with Friends, for Justice goes,
What can expected be from Foes?

FINIS.

